

PROCEEDINGS
OF THE
Fourteenth
ALL-INDIA ORIENTAL CONFERENCE
DARBHANGA (MITHILA)

VOLUME I



1949

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Maharajadhiraja Dr. Sir Rameshwara Singh
*Father of the Present Maharajadhiraja
of Darbhanga*

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Maharajadhiraja Dr. Sir Kameshwara Singh Bahadur of Darbhanga
Patron

FOREWORD

The Maharajadhiraja Dr. Sir Kameshwara Singh Bahadur, K.C.I.E., LL.D., D.Litt., of Darbhanga expressed his desire to invite the All India Oriental Conference to hold its Fourteenth Session at Darbhanga (Mithila). Accordingly, an invitation was sent by the Maharajadhiraja on behalf of the Rameshwaramalata Mahavidyalaya, Darbhanga to the Nagpur Session of the Conference in October 1946. The Executive Committee of the Conference accepted the invitation and appointed Mahamahopadhyaya Dr. Umesha Mishra, M.A., D.Litt. of the Allahabad University as the Local Secretary.

Soon after this a meeting of scholars and citizens of Darbhanga was convened under the Chairmanship of the Maharajadhiraja in the Anandabag Palace, Darbhanga to form a Reception Committee, which in its turn, formed its Executive Committee consisting of twenty-one members and several sub-committees. Dr. Amaranatha Jha, M.A., D.Litt., LL.D., F.R.S.L., then Vice-Chancellor of the Banaras Hindu University was elected as the Chairman of the Reception Committee.

The Maharajadhiraja with his usual generosity and love for Sanskrit learning, expressed his desire to meet the entire expenditure of the Session of the Conference himself. Consequently, it was decided to make no efforts to collect funds for the Conference; a nominal fee of Rupees Five only was, however, fixed for becoming a member of the Reception Committee.

The Local Secretary issued a Bulletin in English and another in Maithili announcing the Session of the Conference and inviting scholars in India and abroad interested in Oriental Studies to become members and to contribute papers. Along with this Bulletin a circular letter was sent to Governments, States and learned institutions to send delegates to the Conference. Representatives of foreign Governments were requested to send delegates from their countries with messages of good-will.

In order to arouse interest in the scholars and the general public of Mithila a number of gentlemen were requested on behalf of the Reception Committee in different parts of the country to enlist members and encourage scholars to contribute papers. A second Bulletin in Maithili was issued urging especially Panditas from Mithila to register themselves. After the Executive Committee of the Conference had appointed Sectional Presidents of the Pandita-Parisad, invitations were issued to about 2,500 selected Panditas to contribute articles. Simultaneously, a second Bulletin in English was also issued announcing the dates of the Conference in April and the names of the Presidents of the Pandita-Parisad, the Modern Indian Languages, the Scholastic Disquisitions (*Shastrartha*) and the Poets' Gatherings.

The arrangements were nearly complete for holding the Session in the Easter Holidays of 1948 when due to some unforeseen circumstances, the Session had to be postponed till October 1948. The original programme had to be curtailed in several ways. The number of Panditas and Poets to be invited had to be reduced to about three hundred only; the publication of a History of Mithila and her Culture had to be abandoned; the proposed Cultural and Artistic Exhibition had been dropped; and the Entertainments had to be simplified.

Eventually another Bulletin was sent to all members, delegates, Panditas and Poets giving the exact dates of the Session of the Conference in October 1948 and the timings of the trains and the nature of the arrangements made for the Boarding and Lodging of the guests.

In spite of the fact that the office of the Local Secretary was situated for the most part away from Darbhanga and that circumstances beyond human control necessitated changes in the dates and the abandonment of numerous items of the original programme, it redounds to the credit of the organisers that a number of important items were held in the Session and in many ways, a unique achievement was made in the Mithila Session of the Conference.

It was exclusively due to the genuine and personal interest of the Maharajadhiraja in Oriental scholarship and to the tradi-



H. E. Shri M. S. Aney, Governor of Bihar
Patron

tional generosity and the patronage of his illustrious House that the Session could be held after all in October 1948. The Session was, no doubt, a great success. The words of the Maharajadhiraja have come out prophetically true:

"The interest which this Conference has created, particularly in the people of this part of the country, shall have a lasting effect. They will find your association during these few days so refreshing that I am sure they will cherish its memory with pride and pleasure and will be always willing to put their shoulders to the wheel in all the collective endeavours of this learned body."

The rush for membership was so great that at times we had to refuse anxious crowds and had to face annoying crowds and our printed literature ran short; in the end the Executive Committee of the Reception Committee decided to enrol scholars and persons interested in Oriental Learning with the express understanding that they would have to forego the literature published and distributed on the occasion. The number of members of the Conference enrolled finally was 631, of which as many as 31 were life-members and that of the Reception Committee was 618. There were several foreign scholars who could reach in time to attend the Session by air only, while there were a few, such as Dr. Maryle Falk, who expressed their deep regrets for not being able to attend, in spite of their best efforts, for want of accommodation in the planes. It should also be mentioned here that the rush of local Panditas and students compelled the Reception Committee to have a separate Shamiana not far from the main Pandal for them on the opening day.

The Session was honoured by the presence of a number of distinguished visitors and delegates. His Excellency Shri M. S. Aney, the Governor of Bihar, not only accepted our Patronship, but also took the trouble to attend the various functions of the Conference. He delivered a very illuminating and informative address to the members of the Conference which is being published in this very volume. We were glad to have in our midst Miss Yau Wan Shan of China whose paintings were exhibited in the local Indrabhavana Hall during the Session. The

popular and interesting lecture of Dr. N. P. Chakravarti, the Director-General of Archaeology in India, attracted a very large audience. The presence of the past and the present Vice-Chancellors of the Universities of Allahabad, Banaras, Bombay, Dacca and Patna; of the Hon'ble Ministers of Education and Local-Self-Government of Bihar; of the well-known Hindi scholar Shri Kahl Sankrityayana; of foreign renowned scholars and visitors, like Professor Louis Renou of Paris; Mr. C. A. Rylands of London, Miss Gisella Levie, Ambassade De Belgique; Mr. J. T. Hughes, Deputy Director, British Information Services, and others; and above all, of a large number of eminent poets, orientalists and veteran Sanskrit Panditas from Mithila, South India and other parts of the country added to the singular success of the Conference.

The arrival of such a galaxy of scholars and Panditas from all over the world became a source of great enthusiasm amongst the inhabitants of Mithila. It was because of this that several academic functions, not connected with the Conference, came to be organised on the occasion. The *Bihar Sanskrit Association* arranged its Annual Convocation and the 'Mithilesha Mahesha Ramesha Lecture' on the *Importance of Sanskrit Literature* was delivered by His Excellency Shri M. S. Aney, the Governor of Bihar; the authorities of the *Rameshwaramata Mahavidyala* held their Annual Function under the Patronship of His Excellency Shri M. S. Aney; the *Laksmishwara Public Library*, Darbhanga invited the scholarly guests to a function in their library; the Members of the *Proposed Mithila University Committee* observed the 'University Day' with Mahamahopadhyaya Dr. P. V. Kane, Vice-Chancellor of the Bombay University, Dr. R. C. Majumdar, Dr. Amaranatha Jha, the Hon'ble Minister of Education Shri Badrinatha Varma of Bihar, the Hon'ble Minister of Local-Self-Government Shri Vinodananda Jha of Bihar, and several other reputed scholars in their midst. The members of the *Mithila Pandita Sabha* assembled in a largely attended meeting of the Panditas convened by Pandita Phaninatha Jha and discussed various shastric and religious problems of the day. Shri Vishwanatha Mishra of Darbhanga gave a very interesting performance



Dr. Amaranatha Jha
Chairman, Reception Committee

of classical and indigenous dances under the auspices of *Shri Bhagawati Kala Mandira* which was well received by the attending scholars. All this produced unprecedeted scholarly activity in the capital town of Mithila which we will cherish long in our memory.

The guests began to arrive from the evening of the 13th of October 1949, though the camps officially opened on the morning of the 15th October. Special bogies had been arranged, by the kind co-operation of the Railway authorities, for scholars and visitors coming *via* Allahabad, or *via* Lucknow, or *via* Mokameh Ghat. The volunteers were instructed to take the guests direct to their allotted seats in the various camps. The guests received on their arrival packets containing their badges and the printed literature. Local members received their badges and the printed literature at the Central Enquiry Office in the Atithi-nivasa.

The Inaugural Session was held on the 15th of October, 1949 at 12.30 P.M. in the picturesque Pandal laid out in the spacious Raja Maidan in front of the Anandabag Palace. The proceedings started after the Presidential Procession arrived. In the unavoidable absence of Dr. Rajendra Prasad and Maulana Abul Kalam Azad, who had been requested to inaugurate the Session, the Maharajadhiraja himself declared the Conference open. The Governor of Bihar His Excellency Shri M. S. Aney, who arrived a little later, was received by the Chairman of the Reception Committee Dr. Amaranatha Jha and the Maharajadhiraja. The seating arrangements were orderly and well-distributed. The Pandal was filled to capacity and presented a unique gathering of about 5,000 oriental scholars, Panditas and public men. The Songs of Welcome in Sanskrit and Maithili were preceded by the National Anthem sung by the girls directed by Mr. T. T. Lahiri, Artist of the Calcutta All India Radio. The President and the Patrons were garlanded. The Chairman of the Reception Committee Dr. Amaranatha Jha delivered his address of Welcome after the Inaugural address of the Maharajadhiraja. It was a scholarly address rich in thought and diction and was heard with rapt attention. Then followed the formal election of the General

President of the Conference, Dr. R. C. Majumdar. Messages of good-will were then read out by the Local Secretary, Mahamahopadhyaya Dr. Umesha Mishra. In some cases, the delegates themselves conveyed the words of their delegating Institutions. Dr. R. C. Majumdar then delivered his Presidential address. Dr. Majumdar's address was marked by practical wisdom, sobriety and thorough awareness of the present-day needs of oriental scholarship. After this Dr. R. N. Dandekar, the General Secretary of the Conference, proposed a condolence resolution expressing sorrow and sympathy with deceased orientalists during the last two years. In the end His Excellency Shri M. S. Aney read out his learned discourse on '*The Ramayana Tradition in the Present-day Ceylon*'. A large part of the programme of the Inaugural Session was relayed by the Patna Station of the All India Radio.

The members, delegates and visitors then proceeded to the adjoining grounds where their group-photograph was taken.

A unique feature of the Mithila Session of the Conference was the multifarious activities of the Pandita-Parisad. On the evening of the 15th October, the Raja-Pandita Baladeva Mishra welcomed the orientalists and the Panditas to the Pandita-Parisad in an inspiring address. It was possible to arrange in the land of King Videha Janaka and Yajnavalkya, scholastic disquisitions (*Shastrartha*) under the Presidentship of eminent Panditas of the country. Five such Shastrarthas were held in Darshana, Shabdkhanda, Vyakarana, Jyotisha and Panji (Maithila Genealogical Shastra). Panditas from Mithila, South India and Rajputana all enthusiastically participated in these disquisitions. The spacious Conference Pandal was packed to capacity while these functions were held. The Sectional Meetings of the Pandita-Parisad on traditional lines were another important feature of the Mithila Session of the Conference. The Sanskrita Poets' Gathering, a large part of which was relayed by the Patna Station of the All India Radio, and the *Antyaksari* recitations were other interesting and attractive sources of the success of the Session. Altogether the glory of traditional Indian scholarship was represented in its fullest measure and all scholars and visitors who attended the functions of the Pandita-Parisad in this Session of the Conference



Dr. R. C. Majumdar
General-President

will long remember them.

Of the Entertainments' programme, the Sanskrit Drama (*Venisamhara*) was witnessed by the Bihar Governor and the Maharajadhiraja as well and prizes were distributed to the best actors by the Governor. The Reception Committee had invited dramatists to write suitable One Act Plays on inspiring themes both in Maithili and Hindi. A list of these plays is given elsewhere. The Drama-Committee of which Capt. Dr. Bhavanatha Jha was the convener, could find it convenient and suitable to stage the *Jimutavahana* (in Maithili) by Pandita Trilokanatha Mishra and the *Sita-Parityaga* (in Hindi) by Pandita Sitarama Mishra. A number of musical and allied items were arranged under the direction of Pandita Ishanatha Jha, the convener of the Entertainment Committee, at a function which was graced by the Vice-Patron of the Reception Committee Raja Bahadur Shriman Vishweshwara Singh of Rajnagar. All these functions were held in the Town Hall.

The usual 17 Sectional Meetings of the Conference along with the 9 Sectional Meetings of the Pandita-Parisad were held in the Chandradhari Mithila College which was well arranged under the supervision of Principal B. M. K. Sinha. These meetings were often crowded and held discussions both in the morning and in the after-noon on October 16, 17 and 18. The Presidential Addresses of the Sectional Presidents were so timed that they did not clash with one another. The Modern Languages' Sections proved to be of great advantage to scholars interested in them. Poets' Gatherings in Maithili and Hindi were also held, each with enviable success.

A special source of attraction during the Session was the organisation of *Symposia* under their respective Sectional Presidents on four important subjects: (1) Sanskrita as the Lingua Franca of India, (2) East and West, (3) One Act Play in Sanskrita and (4) the Problem of Maithili. The first of these attracted considerable interest and the rival camps, those supporting and those opposing it, could not be satisfied till the end. The last symposium suitably brought out the need of giving Maithili language its due place amongst the Regional Modern

Indian Languages and also in the administrative and Educational fields in Bihar.

Though the proposed Cultural and Art Exhibition had to be dropped, the unique and rare collection of Manuscripts in the Raja Library remained open to the visitors throughout the Conference days. It attracted a large number of interested scholars every day. The University of Travancore was good enough to send some of its best Palm-leaf Sanskrit Manuscripts to be exhibited which were also placed in the Raja Library. Miss Yau Wan Shan, an artist of China, exhibited a collection of her fine paintings on Chinese life and ideals in the Indrabhavana Hall.

The Concluding Session was held on the 18th of October in the Pandal. Winding up the Session which extended for four days, Dr. R. C. Majumdar in a short speech said that it was gratifying to note that the session had been concluded successfully and a unique feature was that a large number of papers had been read which was not a feature in the past.

He referred to a new aspect of the session and that was a number of Pandit Parishads in all branches of the Conference. He also referred to numerous 'Kavi Sammelans' held under the Conference and also to 'Shastrarthalas'.

Here Dr. Mazumdar said every one, who contributed to the success of the Conference, deserved to be congratulated and had earned the gratitude of the delegates. He specially mentioned the names of two persons: The Bihar Governor Mr. Aney and the Maharajadhiraja of Darbhanga.

Dr. Mazumdar said that in the past Governors had attended the Conference in conventional manner, but for the first time in India a Governor had attended more as a delegate than as the head of the province and at the same time contributed a scholarly paper.

As regards the Maharajadhiraja of Darbhanga Dr. Mazumdar said it was difficult to find suitable words about him. He could not be described only as a patron because he was much more and the best way, he said, he could sum up the whole position was: "Darbhanga was Maharajadhiraja and the Maharajadhiraja was Darbhanga."



Babu Shri Chandradhari Sinha
Vice-Patron

He said he had to say this because the Maharajadhiraja had indentified himself heart and soul with the Conference and was all in all so far as the Conference was concerned. He also added examples of his great munificence to the University of Calcutta, to which the Maharajadhiraja of Darbhanga handsomely contributed. He said that those in Calcutta University knew his contribution to the cause of culture and learning through the massive Darbhanga Buildings in Calcutta and elsewhere in India for which the house of Darbhanga was well known.

For this reason, said Dr. Majumdar, it was in the fitness of things that the All-India Oriental Conference should have met in Darbhanga in free India.

Dr. Majumdar then paid a handsome tribute to the 'pandits' who had gathered in the ancient land of Mithila of legendary fame from Cape Comorin to Himalayas, literally whom Sanskrit language and culture bound together. Such congregations of academicians were rare and, he added, this was one worthy of the occasion on which it had met and worthy of the Maharajadhiraja of Darbhanga.

He requested Dr. Amaranatha Jha, whom he described as the Conference ambassador, to convey to the Maharajadhiraja the thanks of the Conference for all that the Maharajadhiraja had done for the successful session of the conference.

Dr. S. K. De, the new President, also thanked the Maharajadhiraja for the help tendered to the Conference and then paid a tribute to the work done by the Reception Committee headed by Dr. Amaranatha Jha. He also thanked the Vice-patrons Raja Bahadur Visheshwar Singh and Babu Chandradhari Singh and the Vice-President Kumar Ganganand Sinha. He thanked also the acting Chief Manager of Raj Darbhanga Pandit Girindra Mohan Misra who supervised the whole arrangements.

The new President also thanked all workers of Raj Darbhanga and others who had made visitors to the Conference comfortable and requested the workers to accept thanks in individual capacity.

Dr. Amaranatha Jha, speaking on behalf of the Reception Committee, said that their faults were due to the Reception Committee's inexperience and not for want of any effort. But for

the generosity of the Maharajadhiraja and resources of Raj Darbhanga the session would never have been possible here and he undertook to convey the Conference thanks to the Maharajadhiraja and assured the Conference that their thanks were certain to be most deeply appreciated.

He recalled the fluent manner in which 'Pandits' from all corners of India had discoursed in Sanskrit which fact, for once, had proved today that Sanskrit was not a dead language. He humbly begged forgiveness of delegates and visitors for faults and shortcomings and once again thanked them for having accepted Darbhanga's invitation.

After a Sanskrit song of farewell the most touching scene was when Birendra Jha of Ballipur struck the 'Samvada-vani' tune—the tune in which the ladies of Mithila sing their farewell song to daughters of the house when the daughter is leaving for her husband's house after the marriage. This was an opportune song marking the end of the epochal session of the All-India Oriental Conference which will live in the memory of the people of Darbhanga for all times and visitors, not only from all over India but also from foreign lands, will carry happy memories of the session.

The publications on the occasion were quite a many and they were distributed free of cost to the members, delegates and visitors. The original programme was to publish a comprehensive History of Mithila and her Culture under the General Editorship of Mahamahopadhyaya Dr. Umesha Mishra; indeed, the following sections had been ready for the Press:

(1) *The Land of Mithila*: Pandita Chandrashekhar Mishra, B.A.

(2) *Political History from the Ancient to the Modern Times*: Dr. Jayakanta Mishra, M.A., D.Phil.

(3) *Social Life*:

(i) *Food and Drink, Dress, Fasts and Festivals*: Babu Laksmipati Singh, B.A.

(ii) *Health Problems*: Dr. Laksmita Kant, M.B., B.S.,

D.P.H., District Health Officer and Lecturer,
Medical School, Darbhanga.

(iii) *Sports and Pastimes:* Babu Gangapati Singh, B.A.

(4) *Literature and Art:*

(i) *Traditional Learning and Modern Literary Activities:* Dr. Jayakanta Mishra, M.A., D.Phil.

(ii) *Arts and Crafts:* Babu Laksmipati Singh, B.A.

(iii) *Tantric Culture:* Babu Shyamananda Singh.

(iv) *Aripanas:* Raja Pandita Baladeva Mishra and
Pandita Jivananda Thakura.

(5) *Appendix: Janakapura-Parichaya* (in Sanskrita):
Pandita Jivanatha Jha.

(6) *Illustrations and Sketches:* Babu Giridhara Jha.

But owing to several unavoidable causes this could not be published and only a small brochure on 'Darbhanga' written by Dr. Jayakanta Mishra, M.A., D.Phil, along with a 'Souvenir' showing some aspects of Maithila Cultural life were published and distributed. The Programme, the Presidential Address and the address of the Classical Sanskrit Section were translated into Maithili for the benefit of the non-English knowing participants of the Conference. The Summaries of papers were published in four parts, one of which was exclusively devoted to papers received for the Pandita-Parisad. The Inaugural Address of the Maharajadhiraja, the Address of Welcome of Dr. Amaranatha Jha, the Address of Welcome to the members of the Pandita-Parisad by Rajapandita Baladeva Mishra in Sanskrita, the Address of Mahamahopadhyaya Narayana Shastri Khiste to the Kavya-Sahitya Section in Sanskrita and the brochure on the Laksmisswara Public Library of Darbhanga were also distributed to the members free.

Arrangements for distributing the literature published on the occasion were made under the direct supervision of Dr. Jayakanta Mishra, M.A., D.Phil., Officer-in-Charge, Enquiry Office and his assistants Shri Vedananda Jha and Shri Prabhakanta Mishra. The Central Enquiry Office was situated in the Atithini-

vasa but its branches were working at the Darbhanga Railway Station and the C. M. College. Some part of the literature, received late from the Press, was distributed during the evening in the respective camps. Altogether the amount of literature distributed on this occasion was unprecedented in the history of the Conference and contributed not a little to the unique success of the Mithila Session of the Conference.

While it is not possible to give a detailed account of the various Committees, Sections, etc. here, it may be, however, mentioned that Principal B. M. K. Sinha with his able and enthusiastic assistants, Professor Surendra Jha and Professor Krishnakanta Mishra, organised the work of the volunteers excellently. Not only the duties were regularly and punctiliously planned and executed, but they also looked into the convenience and comforts of the guests. They conducted the guests to their respective camps, distributed literature, badges and cards, guided them through every little detail of the programme of the Conference. If in spite of their sincere efforts some inconveniences were felt, they were due to human weaknesses and inexperience of the volunteers or sometimes due to the insistence on the part of the guests not to abide by the allotment and the programme planned by the Reception Committee or due to the lack of previous intimation of arrivals with or without additional guests, not enrolled as members, along with them. All orthodox gentlemen, who were reluctant to utilise the catering services allotted to different camps, were paid in cash for boarding.

Lodging and Boarding were in charge of the Chief Manager, Raja Darbhanga. Owing to his unavoidable absence, which meant a great deal of inconvenience, the help of the Assistant Manager Pandita Girindramohana Mishra, M.A., LL.B., of Shri S. R. Maitra, and of Shri S. N. Ganguly was obtained for the proper arrangement of the Camps. The Raja Electric Engineer looked into electric fittings and connections in different palaces. Shri S. N. Ganguly did all that was necessary to complete the arrangements including the construction of the Pandal, pitching of Camps, etc. The Raja Hospital under its Chief Medical Officer Capt. Dr. Bhavanatha Jha and the Raja Treasury under Babu

Shri Vaidyanatha Jha, B.A., did their part of work well. The problem of conveyance was made very difficult by the inexplicable delay in issuing petrol permits, but with the help of some kind citizens of Darbhanga that too was ultimately solved quite well. Of course, it must be mentioned here that in all these we missed the Chief Manager, Mr. G. P. Danby who, we had every hope, could have made things far more convenient and smooth in keeping with the dignity of the Raja.

As regards the arrangements for visiting the temple of Pashū-patinatha in Nepal, His Highness the Maharaja of Nepal could not find it convenient to issue passes to more than 12 scholars at a time. So it was not possible for all those members who had desired to make a trip to Nepal. Dr. S. K. Belvalkar and his party were, however, able to avail this opportunity and made a successful trip to Nepal wherefrom Dr. Belvalkar procured photo-copies of an important Shantiparva manuscript. Due to floods all around the province it was not possible to make arrangements for all, so only a very few scholars could visit Janakapur, the seat of the Videha-king Janaka.

The Maharajadhiraja and his Secretariat were ever ready to look to the comforts of the guests. The Maharajadhiraja entertained all the guests and select gentry of the locality to a magnificent garden party attended by the Governor and other distinguished visitors. Though some very important engagements prevented him to attend the concluding Session, yet he was able to visit personally all the Camps in the evening to bid farewell to the guests.

It will not be out of place to mention that it was because of the Maharajadhiraja's great qualities of head and heart that the Mithila Session had indeed a unique success. Before concluding this it is my solemn duty to express my heartfelt gratitude to all those friends, particularly, Drs. Majumdar and Dandekar, who helped me from time to time with their valuable suggestions. I cannot forget to thank Dr. S. K. De, the new President, for his kind words in the concluding Session.

Words fail to express my most sincere gratitude to the kindness, generosity, sympathy, confidence and help of the Maharaja-

dhiraja. Had he not always been ready to help me in all my difficulties, I am sure it would not have been possible for me to do all that I could do. My thanks are due to Dr. Amaranatha Jha, Kumar Shri Gangananda Singh and Pandit Girindramohana Mishra without whose sincere co-operation it would have been impossible to succeed. I am also thankful to my co-workers, particularly Capt. Dr. Bhavananatha Jha, Shri Jagadisha Jha, Shri Madanamohana Mishra, Shri S. R. Maitra, Shri S. N. Ganguly, Shri Vijayakanta Mishra, Shri Ramakanta Mishra, Shri Devakrishna Mishra, Raj Pandit Baladeva Mishra, Shri Surendra Jha, Shri Mahabira Mishra, Principal B. M. K. Sinha but for whose co-operation the Mithila Session would not have been so successful. I must also thank Shri Suryanarayana Jha and his colleagues of the Raj Press who worked day and night for the success of the Session. My thanks are also due to the following gentlemen who worked very sincerely for enlisting members of the Reception Committee:

1. Rai Saheb Shri Siddhinatha Mishra, B.A., L.T., Head Master, Jayanagar High School, Jayanagar, Darbhanga.
2. Pandit Shri Shivashankara Jha, Sanskrit Mahavidyalaya, Matihani, Madhvavapur, Darbhanga.
3. Shri Shrikanta Jha, Mantri, Saraswatisadana Pustakalaya, Ghanaghata, Banaili, Darbhanga.
4. Babu Shri Suryanarayana Jha, Raj Tahasildar, Kamtaul, Darbhanga.
5. Pandit Shri Vedamitra Mishra, Maithili Swadhyaya Mandir, Freelandganj, Dohad (Baroda).
6. Pandit Ramesha Mishra, Gajahara, Khutauna, Darbhanga.
7. Babu Shri Madananandasinha Jha, Chanaura, Manigacchi, Darbhanga.
8. Pandit Shri Madhava Jha Shastri, Bharatibhavana Sanskrit Vidyalaya, Rosara, Darbhanga.
9. Pandit Shri Shivananda Chaudhari, Rupaspur, Rautara, Purnea.
10. Pandit Shri Brajamohana Jha, Editor, Jivana-Prabha, Jivanimandi, Agra.



Kumar Shri Gangananda Sinha
*Vice-Chairman, Reception Committee
and President—Maithili Section*

11. Pandit Shri Shivanatha Jha, Madhava, Sursand, Muzaffarpur.
12. Pandit Shri Kalikaprasada Mishra, Kali Ausadhalaya, Sitamarhi, Muzaffarpur.
13. Pandit Shri Muralidhara Jha, Andhara Tharhi, Darbhanga.
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27. Pandit Shri Dihanatha Jha, Pindarucch, Darbhanga.
28. Pandit Shri Shubhankara Jha, c/o University, Patna.
29. Pandit Shri Ishanatha Jha, Navatola, Sarisav-Pahi, Darbhanga.

LIST OF ONE ACT PLAYS

The Reception Committee encouraged scholars to write fresh One Act Plays in Maithili and Hindi on the occasion by announcing a prize, separately in each of the two languages, for the best play. The following is the list of plays received:

<i>Name of Plays In Maithili</i>	<i>Name of Authors</i>
1. Ayachi Mishra ..	.. Professor Harimohana Jha, Patna.
2. Dharmavirabhavana ..	.. Pandit Shyamasundara Jha, Surat.
3. Garhastyajivana ..	.. Pandit Kripakanta Thakur.
4. Vira-Kirtisimha ..	.. Pandit Govinda Jha, Isahapur.
5. Ahalyoddhara ..	.. Pandit Yugalakishora Mishra.
6. Ahalyoddhara ..	.. Pandit Jivanatha Jha, Isahapur.
7. Ahalyoddhara ..	.. Pandit Kripakanta Thakura.
8. Vidyapati ..	.. Pandit Yugalakishora Mishra.
9. Atmamaryada ..	.. Pandit Krishnakanta Mishra, Allahabad.
10. Vidyapati ..	.. Pandit Ananda Jha, Banaras.
11. Videshivijaya ..	.. Pandit Rudrananda Jha.
12. Janakasabha ..	.. Pandit Yugalakishora Mishra.
13. Go-puja ..	.. Pandit Krishnakanta Mishra, Allahabad.
14. Panjiprabandha ..	.. Pandit Tejanatha Jha, Madhu- bani.
15. Adhunika ..	.. Pandit Upendranatha Jha.
16. Vidyapati ..	.. Pandit Bhavanatha Jha, Lalganja.
17. Acharya (Udayana) Vijaya	Pandit Shashinatha Jha, Ranti.
18. Vidyapati Thakur ..	.. Pandit Chandranatha Mishra, Darbhanga.
19. Motidai ..	.. Pandit Rajendra Chaudhari.
20. Ahalyoddhara Pandit Matinatha Mishra.



Mahamahopadhyaya Dr. Umesha Mishra
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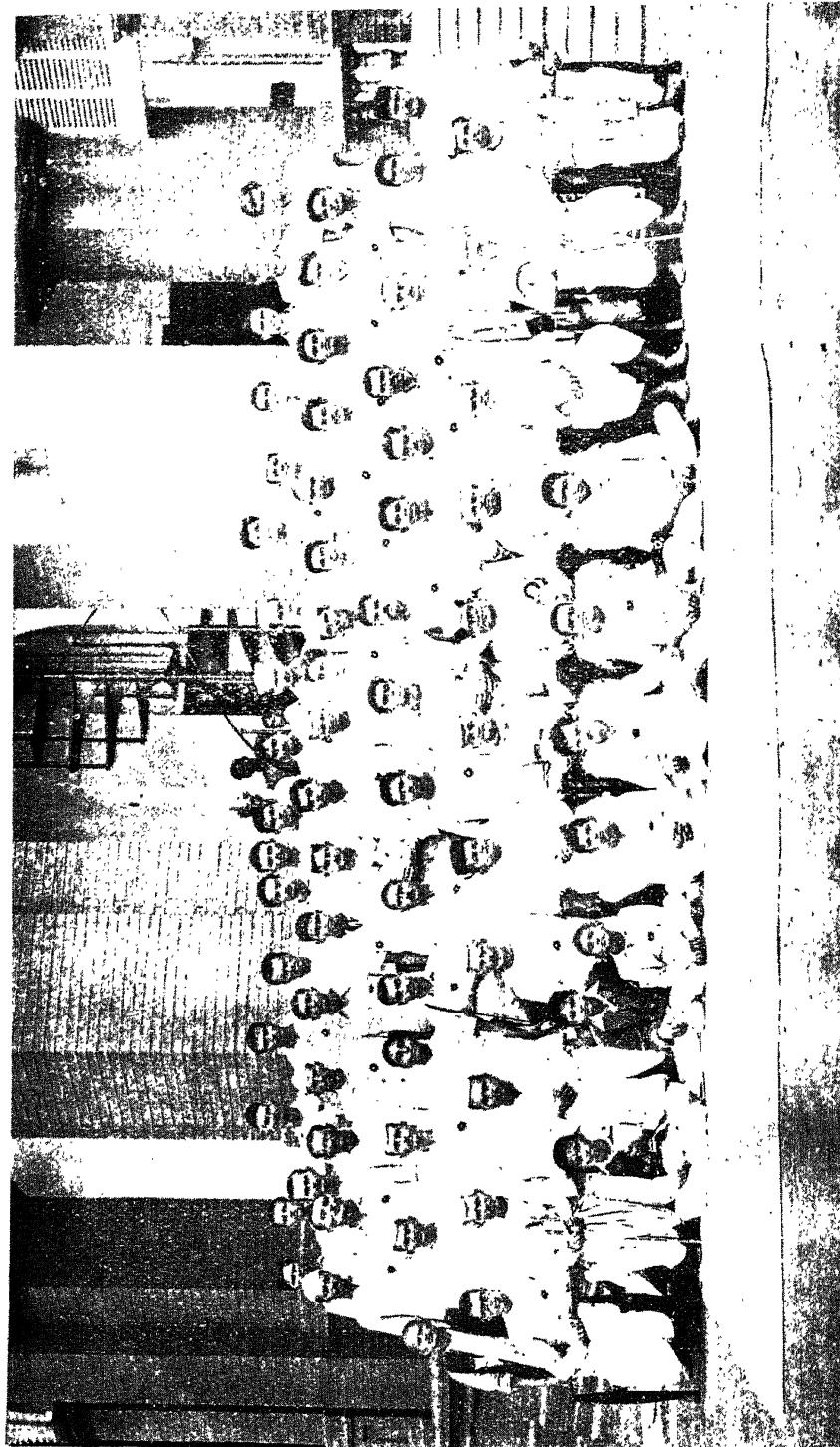
21. Mithila Pandit Shyamananda Sinha.
22. Kanyadana Pandit Ramavallabha Jha.
23. Kavyapurusa	..	.. Pandit Gangadhara Mishra.
24. Rantideva	..	.. Pandit Kunjanatha Jha, Hati.
25. Jivanasangharsa	..	.. Kumar Gangananda Sinha.

In Hindi

1. Bala Sankara	..	.. Pandit Shyamananda Sinha, Madhepur.
2. Ayachi Sankara	..	.. Pandit Jivanatha Jha, Isahapur.
3. Sitasamvarana	..	.. Pandit Sitarama Mishra, Dibai.
4. Raghunaidana	Digvijaya	Pandit Sitarama Mishra, Dibai.
5. Acharyavijaya	..	.. Pandit Ananda Jha, Banaras.
6. Adarshajivana	..	.. Pandit Jayainanta Mishra, Banaras.
7. Kaimaladhara	Parivartana	Pandit Shyamananda Sinha, Madhepur.
8. Janakasabha	..	.. Pandit Vamadeva Thakura.
9. Ahalyoddhara	..	.. Pandit Vamadeva Thakura.
10. Janakasabha	..	.. Pandit Janardana Jha (Janasidana), Kumara-Bajitapur.
11. Mahaprayana	..	.. Pandit Harimohana Jha, Patna.
12. Savitri-Satyavana Pandit Mayaprasada Mishra.

'VIJAYADASHAMI'
October 1, 1949

UMESHA MISHRA
Local Secretary



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64.	„ Garibnath Jha, Khojpur	5
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66.	„ Umeshchandra Mishra, Khojpur	5
67.	„ Chandrashekhar Singh, Darbhanga, (Student) ..	2
68.	„ Satyadeva Jha, Gajahara	5
69.	„ Lootan Jha, Gajahara	5
70.	„ Umakant Jha, Gajahara	5
71.	„ Sarbeshwar Mishra, Gajahara	5
72.	„ Debcandra Jha, Gajahara	5
73.	„ Parsuram Jha, Gajhara	5
74.	„ Baidyanath Jha, Gajahara	5
75.	„ Pulakant Jha, Gajahara, (Student) ..	2
76.	„ Chandrashekhar Singh, Darbhanga, (Student) ..	2
77.	„ Umakant Mishra, Darbhanga, (Student) ..	2
78.	„ Sri Satyadeva Jha, Gajahara	5
79.	„ Madanananda Singh Jha, Chanaur	5
80.	„ Mantradhari Singh, Madhubani	5
81.	„ Jagannath Mishra, Chanaur	5
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86.	,, Baldevnarain Singh, Jayanagar	5
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102.	,, Ram Lal, Jayanagar	5
103.	,, Kishan Lal Kisan, Jayanagar	5
104.	,, Ramkumar, Jayanagar	5
105.	,, Manna Lal, Jayanagar	5
106.	,, Munni Deb Singh, Jayanagar	5
107.	,, Janaki Naik, Jayanagar	5
108.	,, Balgovind Choudhary, Ballipur	5
109.	,, Basudeva Choudhary, Ballipur	5
110.	,, Ramkhelawan Choudhary, Ballipur	5
111.	,, Sahadeb Choudhary, Ballipur	5
112.	,, Thakur Pd. Iswar, Shadipur	5
113.	,, Asarfi Choudhary, Nasopur	5
114.	,, Bidhutkant Mishra, Rosara	5
115.	,, Asarfi Choudhary, Hasopur	5
116.	,, Chandrashekhar Mishra, Rosara	5
117.	,, Suryashekhar Singh, Rosara	5
118.	,, Satyadeva Jha, Rosara	5

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		Rs.
119.	„ Damodarnarain Choudhary, Buniadpur	.. 5
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122.	„ Badri Jha, Darbhanga 2
123.	„ Bhubneshwar Jha, Darbhanga 5
124.	„ Haribanshnarain Singh, Rosara 5
125.	„ Brajkishore Jha, Maheshpur 5
126.	„ Udayakant Thakur, Rosara, (<i>Student</i>)	.. 2
127.	„ Debanandan Mishra, Rosara, (<i>Student</i>)	.. 2
128.	„ Sarbnarain Jha, Balia 5
129.	„ Krishna Choudhary, Balia 5
130.	„ Harimadhav Jha, Katharbari 5
131.	„ Dhairynarain Jha, Balia 5
132.	„ Bholanath Mishra, Balia 5
133.	„ Sadanand Mishra, Raghopur 2
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135.	„ Jagarnath Mishra, Itsisar 2
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137.	„ Badrinarain Jha, Bajrahi 5
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139.	„ Harinandan Jha, Baragaun 2
140.	„ Sibram Jha, Sandha 2
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142.	„ Ugresh Thakur, Parsa 2
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148.	„ Gokulanand Jha, Pilakhwar 2
149.	„ Dinesh Jha, Rahika 2
150.	„ Naresh Jha, Rahika 2
151.	„ Bhabanah Jha, Darbhanga 2
152.	„ Buddi Jha, Rahika 5
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			Rs.
154.	„ Dhananjaya Jha, Madhabapur	2
155.	„ Ishwari Prasad, Sitamarhi	5
156.	„ Sundardeva Dwivedi, Sitamarhi	5
157.	„ Gangadhar Jha, Bairgania	.. ..	5
158.	„ Janardan Jha, Sitamarhi	.. ..	5
159.	„ Suryanarain Jha, Jhanjharpur	.. ..	5
160.	„ Lachmikant Mishra, Jhanjharpur	.. ..	5
161.	„ Ramakant Jha, Kanhaulii	.. ..	5
162.	„ Bishnukant Jha, Darbhanga	.. ..	2
163.	„ Chandranath Jha, Babubarhi	.. ..	2
164.	„ Lachaminarain Jha, Jhanjharpur	.. ..	5
165.	„ Kashinath Thakur, Tilathi	.. ..	5
166.	„ Shayamsundar Jha, Surat	.. ..	5
167.	„ Lachamikant Jha, Gurukulkangadi	.. ..	5
168.	„ Murlidhar Jha, Babubarhi	.. ..	5
169.	„ Harshnath Mishra, Amarsar	.. ..	5
170.	„ Sri Jugalkishore Mishra, Andharatharhi	.. ..	5
171.	„ Triptanarain Jha, Haradi	.. ..	5
172.	„ Jogindra Jha, Andharatharhi	.. ..	5
173.	„ Jagdish Jha, Kanhaulii	.. ..	2
174.	„ Pratipal Jha, Babubarhi	.. ..	2
175.	„ Budhoo Jha, Andharatharhi	.. ..	5
176.	„ Kalipacha Jha, Sobhanagar	.. ..	5
177.	„ Sarat Chandra Jha, Chanki	.. ..	5
178.	„ Pramatha Nath Mishra, Maldah	.. ..	5
179.	„ Atulchandra Sarma Kumar, Araidanga	.. ..	5
180.	„ Sachindranath Jha, Bangitola	.. ..	5
181.	„ Lachamikant Jha, Biraul	.. ..	2
182.	„ Chakradhar Jha, Chikna	.. ..	2
183.	„ Bholanath Jha, Chikna	.. ..	2
184.	„ Ramanath Jha, Chikna	.. ..	2
185.	„ Krishnachandra Thakur, Birsai	.. ..	2
186.	„ Lakshminarain Singh, Darbhanga	2
187.	„ Vidyapati Singh, Darbhanga	2
188.	„ Shyama Bahadur Singh, Darbhanga	2

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259.	.. Rameswer Pd. Singh, Monghyr 5
260.	.. Biswanath Singh, Ghaighat 5
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262.	.. Sri Bhagwat Pd. Singh, Banhara 5
263.	.. Gouri Sanker Sahai, Rataitha 5
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267.	.. Kamleswari Pd. Singh, Galimpur 5
268.	.. Vijoyraddo Battacharye, Kharagpur circle 5
269.	.. Biswanath Khirhari, Kharagpur circle 5
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272.	.. Tantranath Jha, Raiam 2
273.	.. Ramanath Jha, Lohna 2
274.	.. Vidyakar Mishra, Vidyapith, Lohana 2
275.	.. Shaktinath Jha, Darbhanga	.. .. 2
276.	.. Yuktinath Jha, Darbhanga	.. .. 2
277.	.. Mahanth Swami Harihar Giri, Vakulaharmath	5
278.	.. Jitendranath Jha, Darbhanga	.. .. 5
279.	.. Padmakar Mishra, Darbhanga	.. .. 2
280.	.. Vishwambhar Jha, Haripur	.. .. 2
281.	.. Narnath Jha, Darbhanga	.. .. 2
282.	.. Ganga Prasad Sinha, Darbhanga	.. .. 2
283.	.. Krishna Govind Jha, Darbhanga	.. .. 2
284.	.. Badrinath Jha, Darbhanga	.. .. 2
285.	.. Chandra Mohan Jha, Darbhanga	.. .. 2
286.	.. Harihar Jha, Patna	.. .. 2
287.	.. Nawalkishora Prasad, Darbhanga	.. .. 2
288.	.. Bholanath, Darbhanga	.. .. 2
289.	.. Markande Jha, Darbhanga	.. .. 2
290.	.. Rameshwar Maharaj, Jaynagar	.. .. 5
291.	.. Vishwanath Gosani, Laheriasarai 5
292.	.. Bimblendra Sarkar, Darbhanga 2
293.	.. Samlendra Sarkar, Darbhanga 2

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294.	„ Goshpati Singh, Madhepur	5
295.	„ Bhagirath Jha, Madhapur	5
296.	„ Shrikant Jha, Harisham	5
297.	„ Lakshmi Pd. Choudhary, Madhepur	2
298.	„ Chandra Nath Jha, Madhepur	5
299.	„ Chiranjib Jha, Madhapur	5
300.	„ Khantar Singh, Pachahi	5
301.	„ Ramlakhan Jha, Madhepur	2
302.	„ Ramchandra Mishra, Madhapur	2
303.	„ Md. Alam, Madhepur	5
304.	„ Chitrnarain Jha, Madhepur	2
305.	„ Jainandan Jha, Madhepur	2
306.	„ Janakalal Raet, Madhepur	2
307.	„ Shobhakant Jha, Madhepur	2
308.	„ Vishnunath Mishra, Madhepur	5
309.	„ Shivashankar Jha, Madhepur	2
310.	„ Bageshwar Kamit, Madhepur	2
311.	„ Bimblendramohan Saraswati, Madhepur	2
312.	„ Digambar Mishra, Madhepur	2
313.	„ Sitaram Rai, Loukha	5
314.	„ Ras Bihar Das, Loukha	5
315.	„ Md. Ali, Pachahi	5
316.	„ Gajpati Singh Prasad, Pachahi	5
317.	„ Mohit Lal Das, Madhepur	5
318.	„ Gena Lal Jha, Begusarai	5
319.	„ Loknath Thakur, Begusarai	5
320.	„ Upendranath Jha, Birpur	5
321.	„ Gulab Jha, Vishnupur	5
322.	„ Ramlagan Pathak, Monghyr	5
323.	„ Debnarain Jha, Barahiya	5
324.	„ Chandrashekhar Jha, Monghyr	5
325.	„ Srikant Thakur, Monghya	5
326.	„ Gunanandan Mishra, Monghyr	5
327.	„ Bhola Lal Das, Patna	5
328.	„ Dineshwar Jha, Patna	5

S. No.						Amount
						Rs.
329.	„	Jainath Mishra, Patna	..	..	..	5
330.	„	Satishchandra Mishra, Patna	..	..	..	5
331.	„	Srikant Thakur, Patna	..	..	..	5
332.	„	Jaikant Mishra, Patna	..	..	..	5
333.	„	Upendra Acharaya, Patria	..	..	..	5
334.	„	Yadunandan Jha, Patna	..	..	..	5
335.	„	Yadubir, Banaily Kothi, Patna	..	..	..	5
336.	„	Adyanandan Singh, Patna	..	..	..	5
337.	„	Saukhi Lal Jha, Patna	..	..	..	5
338.	„	Achalanarain Jha, Purnea	..	..	..	5
339.	„	Rameshwar Sahu, Jayanagar	..	..	..	5
340.	„	Sant Kumar Bank, Jayanagar	..	..	..	5
341.	„	Mulnath, Jayanagar	..	..	..	5
342.	„	Chiranjib, Jayanagar	..	..	..	5
343.	„	Chunni Lal Parmanand, Jayanagar	..	..	..	7
344.	„	Ramsagar Debnarain, Khajauli	..	..	..	5
345.	„	Perameshwar Mishra, Pali	..	..	..	5
346.	„	Radhacharan, Khajauli	..	..	..	5
347.	„	Acheylal Singh, Kanhaulai	..	..	..	5
348.	„	Raghunath Singh, Kanhaulai	..	..	..	5
349.	„	Grudeb Raut, Bhatchora	..	..	..	5
350.	„	Sital Das, Bhatchouri	..	..	..	5
351.	„	Panchi Mahaseth, Tairtoha	..	..	..	5
352.	„	Abdul Mazid, Tarhaut	..	..	..	5
353.	„	Ramlakhan Mahto, Khajauli	..	..	..	5
354.	„	Khulblal Panjiar, Barha	..	..	..	5
355.	„	Mohan Mishra, Satjhara	..	..	..	5
356.	„	E. O. Margesta, Khajauli	..	..	..	5
357.	„	Kuldeo Narain, Madhubani	..	..	..	5
358.	„	Kamartha Narain Jha, Pursaulia	..	..	..	5
359.	„	Gobind Mishra, Dalsingsarai	5
360.	„	Bhubneshwar Pd. Choudhary, Dalsingsarai	5
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			Rs.
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543.	„ Sundar Jha, Matihani	2
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545.	„ Jaibhadra Jha, Matihani	2
546.	„ Shilanath Jha, Matihani	2
547.	„ Badrinarain Upadhyaya, Matihani	2
548.	„ Badrinath Upadhyaya, Matihani	2
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551.	„ Ganganath Jha, Purnea	5
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562.	„ Shibnandan Choudhary, Purnea	5
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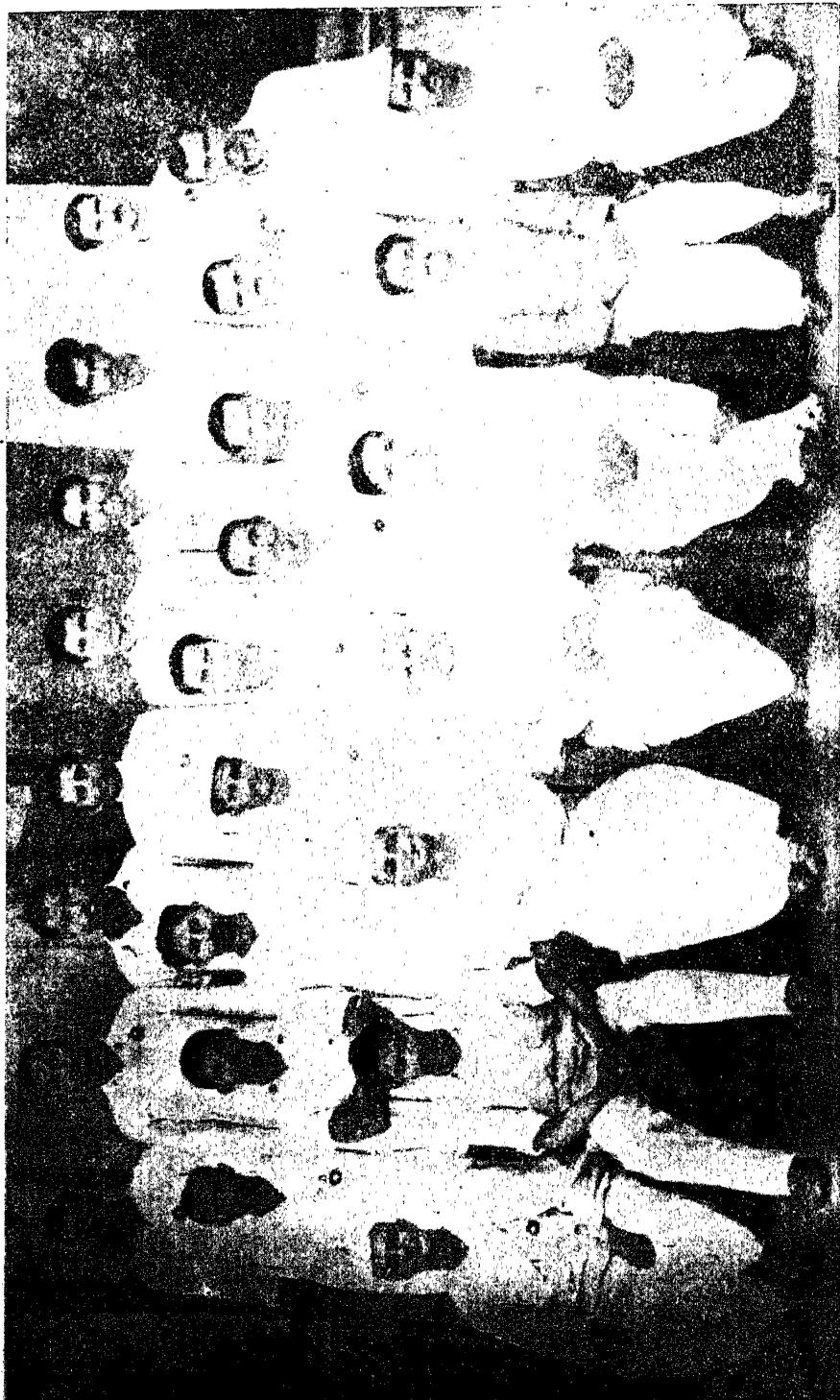
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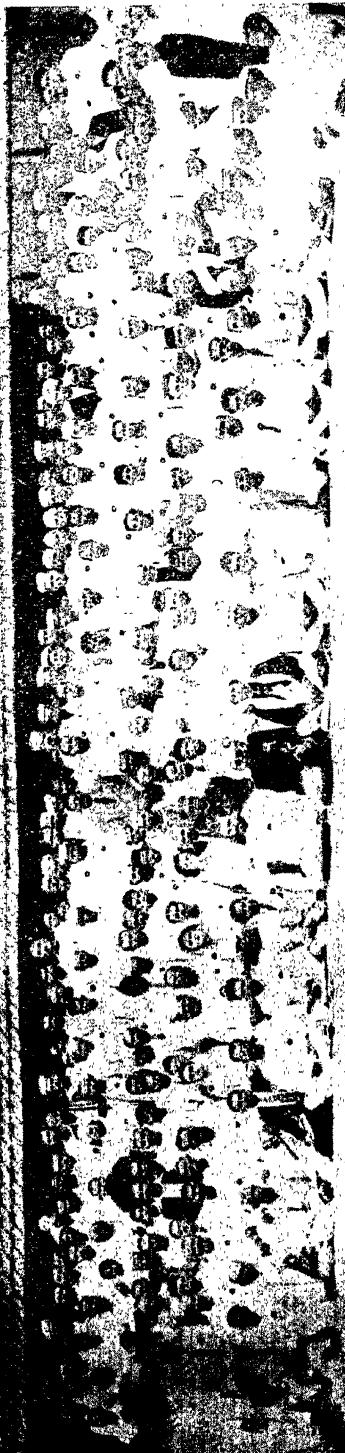
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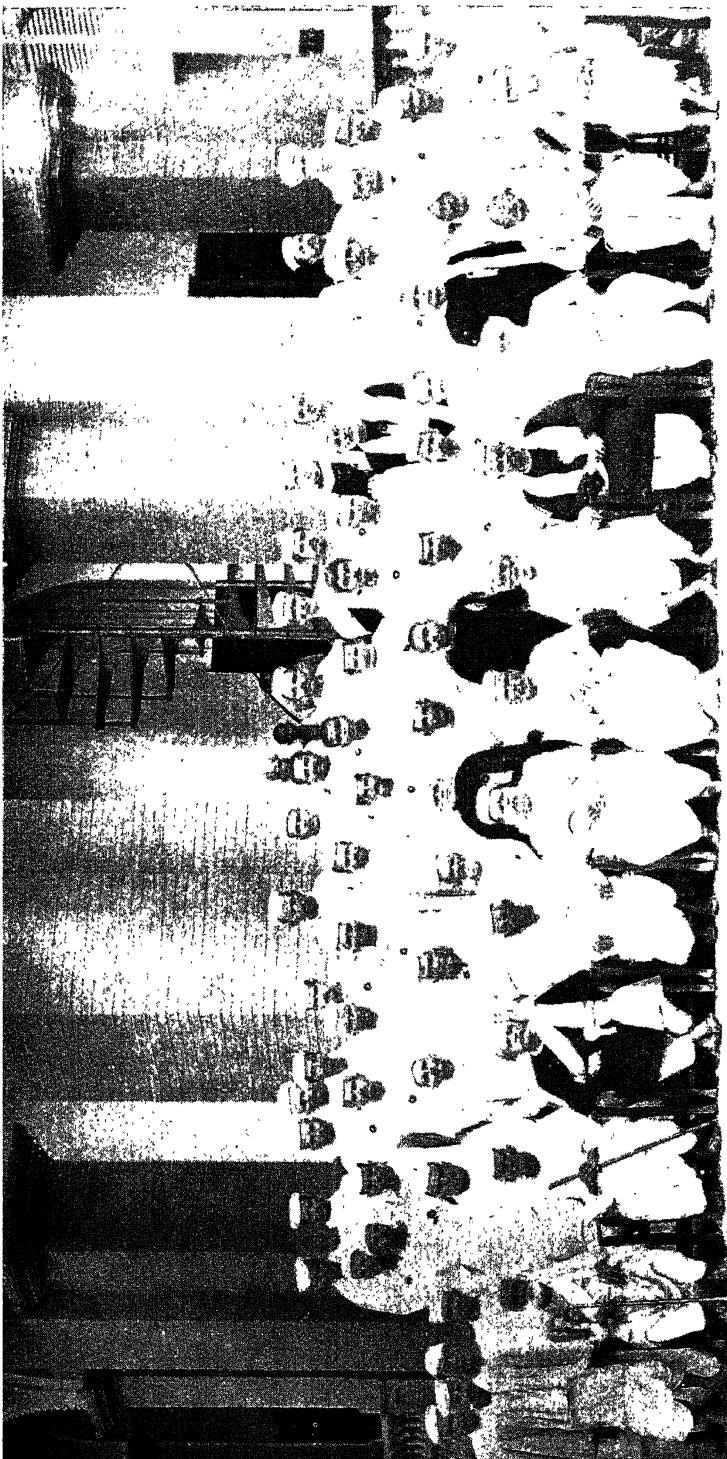
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- 566. Shri Chaturbhuj Choudhary, Vakil, Darbhanga.

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4. Shri Ramachandra Mishra.

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6. Shri Jivanatha Jha.
7. Shri Batukanath Shastri Khiste.
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9. Shri Shyamsundar Jha.
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11. Shri Virendranatha Jha.
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13. Shri Kashinatha Thakur.
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15. Shri Shashindra Pathak.
16. Shri Paramananda Jha.
17. Shri Chandranatha Mishra.
18. Shri Rajeshwar Thakur.
19. Shri Ramakaran Sharma.
20. Shri Bhawanatha Jha.
21. Shri Gunde Rao.

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5. Shri Jivanatha Jha.
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13. Shri Suryanarayan Singh.
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16. Shri Padmananda Jha.
17. Shri Devanath Jha.
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21. Shri Govinda Choudhary.
22. Shri Govinda Jha.
23. Shri “Shekhara”.
24. Shri Gangadhara Mishra “Jibu”.
25. Shri Vaidyanatha Mishra.
26. Shri Girijananda Jha.
27. Shri Ramakrishna Jha.
28. Shri Bhavanatha Jha.
29. Shri Upendranarain Jha.
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FOURTEENTH ALL-INDIA ORIENTAL
CONFERENCE, DARBHANGA (MITHILA)

BULLETIN NO. 1

The All-India Oriental Conference was started in 1919 with Dr. Sir Ramakrishna Gopal Bhandarkar, as its first General President. Up to now thirteen sessions have been held in different places in India with distinguished Orientalists as General President, such as Prof. Sylvain Levi (Paris), Mm. Dr. Sir Ganganatha Jha (Allahabad), Shamsul-Ulema, Dr. Sir J. J. Modi (Bombay), Mm. Dr. Haraprasad Sastri (Calcutta), Rai Bahadur Hiralal (Katni), Dr. K. P. Jayaswal (Patna), Dr. S. Krishnaswami Aiyanagar (Madras), Dr. F. W. Thomas (Oxford), Pt. Madan Mohan Malaviya (Banaras), Mr. Ghulam Yazdani (Hyderabad), Dr. S. K. Belvalkar (Poona) and Mm. P. V. Kane (Bombay). During the course of these twenty-eight years the Conference has earned a name and established its reputation for encouraging research in all the brances of Indological studies.

The Objects of the Conference are—

- (1) To bring together Orientalists in order to take stock of the various activities of Oriental Scholars in and outside India.
- (2) To facilitate co-operation in Oriental studies and research.
- (3) To afford opportunities to scholars to give expression to their views on their respective subjects, and to point out the

difficulties experienced in the pursuit of their special branches of study.

- (4) To promote social and intellectual intercourse among Oriental scholars.
- (5) To encourage Traditional Learning.
- (6) To do such other acts as may be considered necessary to promote advancement in Oriental learning.

You will be glad to know that the Fourteenth Session of the Conference will be held at Darbhanga under the Patronage of the Maharajadhiraja Dr. Sir Kameshwara Singh Bahadur, K.C.I.E., D.Litt., LL.D., during the Easter holidays of 1948 with Dr. R. C. Majumdar, M.A., Ph.D., former Vice-Chancellor, Dacca University, as the General President. Accordingly, a Reception Committee has been formed with Professor Amaranatha Jha, M.A., D.Litt., F.R.S.L., as Chairman. Several other committees have been formed for the work of the Conference. The Central, Provincial and State Governments, Universities and other Educational Institutions are being approached for co-operation and for sending delegates. Scholars interested in Oriental Scholarship and Culture are hereby offered a cordial invitation to extend their whole-hearted support by becoming members and contributing original research papers on subjects of their special study and interest to be read and discussed in the Conference. The paper along with its Summary should be sent before November 30, 1947.

Such papers should be submitted by Members of the Conference or by non-Members through a Member. A paper should not ordinarily exceed 3,000 words, and should be preceded or accompanied by an abstract not exceeding 600 words, and a letter stating the name and address of the writer, the subject of the paper, the Section in which the writer wants it to be read and a declaration that the paper has not already been published or presented elsewhere. All papers must reach the Local Secretary before the date mentioned above.

Membership: Any person interested in Oriental learning may become a Member of the Conference under any one of the following classes:—

(1) *Patrons*—Persons who contribute in a lump sum Rs. 3,000 or more for advancement of one or more of the objects of the Conference.

(2) *Benefactors*—Persons who contribute in a lump sum Rupees 1,000 or more for the above mentioned purpose.

(3) *Life-Members*—Persons paying a compounded fee of Rs. 100 in a lump sum or in not more than two instalments to be paid within one official year.

(4) *Full-Members*—Persons who pay a subscription of Rs. 10 per Session. Every such member, if not in arrears, shall be entitled to participate in the deliberations and administration of the Conference at such Session, in accordance with the Rules and Bye-laws, and to receive the Reports and Proceedings of that Session free. Full-Members of the Conference will remit their subscription to the Local Secretary All-India Oriental Conference, University of Allahabad, not later than the 31st of July 1947.

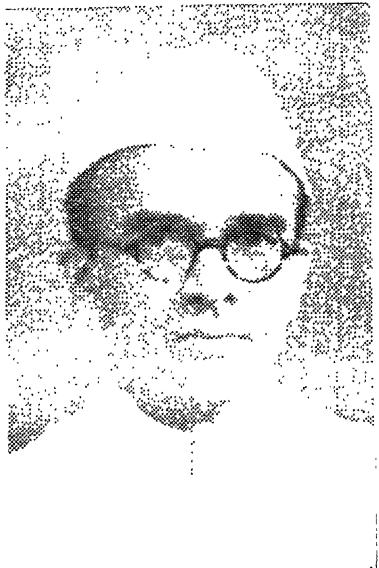
(5) *Student-Members*—Any *bonafide* student, certified as such by the Principal or such other competent authority of the Institution to which he belongs, may attend the public and the sectional meetings of the Conference on the payment of a fee of Rs. 2, but he will not be entitled to participate in the deliberations and administration of the Conference, nor to receive free the Reports and Proceedings.

The Session of the Conference would have, in its ordinary course the following Sections under different Sectional Presidents:

*Section Presidents of the 14th Session of the All-India
Oriental Conference*

- | | |
|-------------------|--|
| 1. Vedic | Dr. R. N. Dandekar, M.A., Ph.D.,
Hon. Secy. Bhandarkar
O. R. Institute, Poona 4. |
| 2. Iranian | Prof. D. D. Kapadia, M.A., B.Sc.,
I.E.S., (Retd.), 6 Staunton Road, Poona 1. |

- | | |
|-----------------------------|---|
| 3. Classical Sanskrit | .. Prof. Sivaprasad Bhattacharya,
M.A., B.T., Kavyatirtha,
41, Russa Road, Calcutta
21. |
| 4. Islamic Culture | .. Khan Bahadur Dr. Abdul Haq,
Principal, Government
Muslim College, Madras. |
| 5. Arabic and Persian | .. Prof. Abdul Aziz, Muslim Uni-
versity, Aligarh. |
| 6. Pali and Buddhism | .. Dr. Nalinaksha Datta, M.A., B.L.,
Ph.D., D.Litt., 39, Badur
Bagan Row, Calcutta. |
| 7. Prakrit and Jainism | .. Dr. A. M. Ghatge, M.A., Ph.D.,
Rajaram College, Kolha-
pur (S.M.C.). |
| 8. History .. | .. Dr. N. Venkataramanyya, Dept.
of History, University of
Madras, 'Hemakuta', 10,
Raman Street, Thya-
garoyanagar, Madras. |
| 9. Archaeology .. | .. Khwaja Muhammad Ahmad,
Esq., Director of Archaeo-
logy, Hyderabad (Dn.). |
| 10. Indian Linguistics | .. Dr. Batakrishna Ghosh, D.Phil.,
D.Litt., 70, Upper Circu-
lar Road, Calcutta. |
| 11. Dravidian Culture | .. Prof. K. Ramkrishnaiya, Dept. of
Telugu, Madras Univer-
sity, 28, Singarachari
Street, Uriplicane.
Madras. |
| 12. Philosophy and Religion | Dr. P. T. Raju, M.A., Ph.D.
Sastri, Dept. of Philoso-
phy, Andhra University,
Waltair. |



Dr. R. N. Dandekar
President—*Vedic Section and*
General Secretary



Khwaja Muhammad
President—*Archaeology*
Section



Shri P. K. Gode
President—*Technical Science*
and Fine Arts Section



पण्डित श्रीज्योतीप्रसादद्विवेदी
(सभापति—हिन्दीविभाग)

13. Technical Science & Fine Arts .. .	Prof. P. K. Gode, M.A., Curator, Bhandarkar Oriental Research Institute, Poona 4.
14. Maithili .. .	
15. Hindi .. .	
16. Urdu .. .	}

Names of Presidents to be Specified later on.

It has been mentioned above that one of the objects of the Conference is to encourage *Traditional Learning*. Its importance has not yet been sufficiently realised. Fortunately, Mithila, the home of the Videha Janaka, the great Vedantic teacher of the Upanisadic period, of Yajnavalkya the great teacher of Upanisadic truths, the propounder of the Suklayajurveda and the author of a Smrti (Law-giver), of Vasistha, of Kapila, of Gautama and others, the birth-place of Nyaya and Mimamsa, has been able to maintain an unbroken chain of *Traditional Learning*. There are hundreds of scholars even to-day wholly engaged in the pursuit of indigenous scholarship. So it is possible to arrange at this Session a sort of parallel set of Sectional Meetings in some of the more important branches of *Traditional Learning*. Accordingly, it is proposed to have the following Sections with their different Sectional Presidents: (1) Darsana, (2) Vyakarana, (3) Sabdakhanda, (4) Veda-Purva-Mimamsa, (5) Kavya-Sahitya, (6) Jyotisa, (7) Dharma-sastra, (8) Itihasa-Purana-Agama, and (9) Ayurveda. All business in these Sections including reading of papers and their discussions etc. will be transacted in Sanskrit. Scholars of traditional learning are requested to co-operate and contribute original research papers to these Sections also from all over the country.

Besides, it is proposed to arrange Sastrartha (Scholastic Disquisitions) in Sanskrit in some of the more important branches of learning. For this it is proposed to invite traditional scholars from different parts of the country. It is also proposed to arrange an Arts and Culture Exhibition where articles of historical and cultural interests, such as, Inscriptions, Copper-plates, Coins, Manuscripts, Documents, etc., will be exhibited. Arrangements

will be made to take the members and the delegates to visit places of historical and cultural interest, such as, Janakapura, Dhanusa, Vaisali—the capital of Licchavis. As usual it is proposed to stage dramas in Sanskrit, Maithili and Hindi. We may also arrange Kavisammelans (Poets' Gatherings) in Maithili and Hindi, and a Urdu Mushaira.

It is expected that the Session may extend from four to five days. All the members and delegates attending the Session will be the guests of the Maharajadhiraja of Darbhanga.

Once again, on behalf of the Reception Committee, I cordially invite all scholars and Pandits to co-operate fully in the various activities of the forth-coming Session of the Conference, by becoming members and by contributing papers in their special branches of study, as we feel that their active participation alone will make the Conference a real success.

All communications should be addressed to—Mahamahopadhyaya Dr. Umesha Mishra, M.A., D.Litt., Local Secretary, Fourteenth All-India Oriental Conference, University of Allahabad, Allahabad.

Darbhanga
Allahabad

UMESHA MISHRA
Local Secretary

No. 2

No. —————

*Allahabad Dated ————— 194
Darbhanga*

It has already been announced in the First Bulletin that the 14th Session of the All-India Oriental Conference is to be held at Darbhanga in Mithila under the Patronage of the Maharajadhiraja Dr. Sir Kameshwara Singh Bahadur, K.C.I.E., D.Litt., LL.D., Dr. R. C. Majumdar, M.A., Ph.D., former Vice-Chancellor of the Dacca University will be the General President, and Dr. Amaranatha Jha, M.A., D.Litt., LL.D., F.R.S.L., Vice-Chancellor, Banaras Hindu University, is the Chairman of the Reception Committee.



राजपण्डितश्रीबलदेवमिश्र
(स्वामीजी—पण्डितवरिष्ठ)



पण्डित श्री मानकर पंडेय मिश्र
(सभापति—इर्शनविभाग)



महामहोपाध्याय श्री चिंतमणि शास्त्री
(सभापति—वेदपूर्वमीमांसाविभाग)



पण्डित श्री भर्गव शश्त्री ज्योति
(निर्वाचित सभापति—व्याकरणविभाग)



महावैयाकरण श्री दीनेश बहादुर भक्ता
(सभापति—शब्दखण्डविभाग)



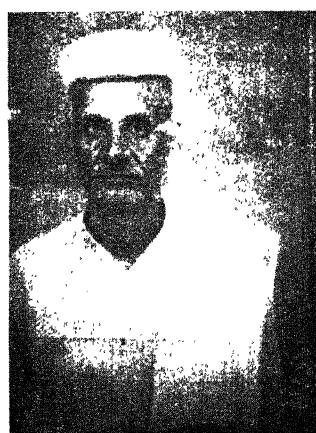
पण्डितश्रीनिराजनमिश्र
(सभापति—व्याकरणविभाग)



कविराजश्रीविश्वताथभट्टा
(सभापति—आयुर्वेदविभाग)



— २८ —



पण्डितश्रीबलदेवमिश्र

The Conference will be held on April 10, 11, 12, 13 and 14, 1948. In several ways this Session will be unique. One of the objects of the Conference is to encourage *Traditional learning*. It is fortunate that for the first time after attaining our Freedom the Conference is meeting in Mithila, the land of the Philosopher-King Videha-Janaka; of the great Vedic Philosopher, the propounder of the Sukla-Yajurveda and the Law-giver, Yajnavalkya; of Gautama and the birth-place of Nyaya, Mimamsa and other schools of Philosophy. Hence it has been possible in this Session of the Conference to arrange the following set of further Sections in some of the more important branches of *Traditional Learning* under different Presidents besides the usual Oriental Sections mentioned in the First Bulletin:—

<i>Sections</i>	<i>Presidents</i>
1. Darsana (Including Anumanakhanda) .. .	Pandita Markandeya Mishra, Principal, Maharana Sanskrit College, Udaipur.
2. Vyakarana .. .	Pandit Bhargava Sastri Joshi, Wilson College, Bombay.
3. Sabdakhanda .. .	Pandit Dinabandhu Jha, Isahapur, P. O. Sarisava-Pahi, Dt. Darbhanga.
4. Veda-Purva-Mimamsa ..	Mahamahopadhyaya Pandit Chinna Swami Sastri, P. 40B Flat No. 2, Kalighat, University of Calcutta, Calcutta.
5. Dharmasastra .. .	Pandit Trilokanatha Mishra, Principal, Rameshwara-lata Mahavidyalaya, Darbhanga.
6. Jyotisa .. .	Pt. Baladeva Mishra, Banaras .
7. Kavya-Sahitya .. .	Mahamahopadhyaya Pandit Narayana Sastri Khiste, Professor, Government Sanskrit College, Banaras.

Scholastic Disquisition (Sastrartha) among the various groups of Pandits has been one of the special features of Traditional learning. Hence, it has been arranged that Sastrartha will be held in different Sections with their own Presidents:

- | | | | |
|----------------|----|----|--|
| 1. Darsana | .. | .. | Pandit T. V. Ramachandra Dik-sita, Professor, Banaras Hindu University, Banaras. |
| 2. Vyakarana | .. | .. | Pandit Nirasana Mishra, Hari-nagar, P. O. Mangarouni, Dt. Darbhanga. |
| 3. Sabdakhanda | .. | .. | Pandit Venkatesha Diksitar, Bharatiya Vidya Bhavana, Chaupati, Harvey Road, Bombay. |
| 4. Jyotisa | .. | .. | Pandit Dayanatha Jha Jyotisacarya, Principal, Dharmasamaja Sanskrit College, Muzaffarpore. |
| 5. Panji | .. | .. | Pandit Raghunandana Jha Pan-jikara, Kakaraura, P. O. Kapileshwarasthana, Dt. Darbhanga. |

Besides, arrangement has been made for the following sections in Modern Indian languages:

1. Maithili .. . Kumar Gangananda Sinha, M.A.,
M.L.C. Sachivasadana,
Darbhanga.



पण्डितश्रीसीतारामभा व्यास
(सभापति—आगमपुराणेतिहासविभाग)



पण्डितश्रीरामचन्द्रदीक्षित
(सभापति—दर्शनशास्त्रार्थ)



पण्डितश्रीदयानाथभा
(सभापति—ज्यौतिष-शास्त्रार्थ)



पञ्जीकारश्रीरघुनन्दनभा
(सभापति—पञ्जीशास्त्रार्थ)



कविश्रेष्ठराचार्य श्रीबद्रीनाथभा
(सभापति—संस्कृतकविसम्मेलन)



पण्डितश्रीसीतारामभा
(सभापति—मैथिली-कविसम्मेलन)

- | | |
|-----------------|--|
| 2. Bengali .. . | Prof. Priya Ranjan Sen, Calcutta. |
| 3. Hindi .. . | Pandit Hazari Prasad Dwivedi, Vishwabharati, Shantiniketana, Bengal. |
| 4. Urdu .. . | Syed Sulaiman Nadvi, Dat-al-qaza, Bhopal. |

In order to extend due recognition to the poets and their composition, arrangements have been made for Poets' Gatherings (Kavi-Sammelana) in the following languages:

- | | |
|------------------|--|
| 1. Sanskrit .. . | Pandit Badarinatha Jha Kavisekhara, Dharmasamaja Sanskrit College, Muzaffarpore. |
| 2. Maithili .. . | Pandit Sitarama Jha Jyotisacarya, Ranikotha, Mirghata, Banaras City. |
| 3. Hindi .. . | Pandit Makhanalalaji Chaturvedi, Editor, 'Karmavira', Khandwa, C. P. |

Popular Lectures illustrated with lantern slides by experts, and Symposia on (1) SANSKRIT—THE NATIONAL LANGUAGE OF THE COUNTRY, (2) ONE-ACT PLAY IN SANSKRIT and (3) THE PROBLEM OF MATHILI have also been arranged.

His Excellency Shri M. S. Aney, Governor of Bihar has very kindly consented to be our Patron and has also promised to take part in the deliberations of the Conference.

Besides, in order to encourage senior students of Sanskrit, we have arranged *Antyaksari* as well. Perhaps it is for the first time in the history of any learned gathering that about 2,500 traditional scholars have been invited to take part in the Conference.

Arrangements have also been made to take the delegates to places of historical and cultural importance. Efforts are being made to secure the necessary permission from the Government of Nepal to enable delegates to visit the well-known shrine of Nepal —Pasupatinatha.

The organisers are making every effort to make the Session a success, but ultimately success entirely depends upon the active co-operation of scholars, and the educational institutions which are requested to send delegates.

On behalf of the Reception Committee, I again cordially invite all scholars to contribute papers and enrol themselves as members, if they have not already done so.

All communications should be addressed to *Mahamahopadhyaya Dr. Umesha Mishra, M.A., D.Litt., Local Secretary Fourteenth All-India Oriental Conference, University of Allahabad, Allahabad.*

UMESHA MISHRA
Local Secretary

No. 3

From

Local Secretary,

Mahamahopadhyaya Dr. Umesha Mishra, M.A., D.Litt.,
University, Allahabad, Dated, March 12, 1948.

To

Members and Delegates,
XIV All-India Oriental Conference.

Dear Sir,

In view of an unexpectedly serious development at Darbhanga the Session of the All-India Oriental Conference originally announced to be held from April 10 to 14 is postponed to a date in October next, the exact date to be announced later.

Yours faithfully,
UMESHA MISHRA
Local Secretary

No. 4

No..... *Allahabad* Dated..... 1948
 To *Darbhanga*
 SHRI/DR.....

 Enrolment No.....

DEAR SIR,

(1) It has been now finally decided that the 14th Session of the All-India Oriental Conference will be held at Darbhanga (Mithila) on the 15th, 16th, 17th & 18th October 1948. You are cordially invited to attend the same and participate in the proceedings of the various sections according to your interest.

(2) The present timings of direct trains reaching Darbhanga (O. T. Ry.) are as follows:—

		Departure	Arrival
<i>A. From Calcutta Side:—</i>			
(i) Mokameh Ghat to Darbhanga ..	2.30	9.20	
(ii) Mokameh Ghat to Samastipur ..	7.15	11.33	
(iii) Patna via Palezaghāt to Darbhanga { 10.15 15.50	15.02	23.10	
(iv) Paleza Ghat to Samastipur	7.40	12.35	
<i>B. From Northern India, Poona, Bombay etc:—</i>			
(i) Allahabad City to Samastipur ..	7.20	2.50	
(ii) Lucknow Juction to Samastipur .. { 14.30 8.10	9.06	7.53	
<i>C. Local Trains:—</i>			

Samastipur to Darbhanga

1.	..	7.15	9.20
2.	..	9.37	11.10
3.	..	7.45	9.12
4.	..	3.30	5.07
5.	..	13.40	15.35
6.	..	16.22	17.45

(3) The Inaugural meeting will be held in the afternoon of the 15th October in the Town Hall. But the Camps in the Raj Guest Houses, Digghie House, the Raj School, Gopiramanaji's Bungalow, Bachcha Babu's House, the Marwari High School and the Visheshwar Maidan (which are all situated close to the Raj Secretariat) will be opened for the reception of guests from the 14th October. It would be convenient if you kindly inform us beforehand by what train you would arrive. Please remember your Enrolment Number mentioned above, quote it in your correspondence and mention it to the volunteers at the Railway station. That will save time and secure immediate attention.

(4) All the members and the delegates who will attend the conference will be the guests of the Maharajadhiraja of Darbhanga. If you want to live in European Style please inform us at least ten days before. On arrival please get your Badge, Meal coupons, Book of Summaries, Bulletin on Darbhanga, and useful information and programme and passes for variety entertainments, and Maithili, Hindi and Sanskrit Dramas from the office in your camp.

(5) Presidents are requested to bring their Academic Robes for the Presidents' Procession.

(6) Arrangements have also been made to take the members and the delegates to visit places of historical and cultural importance, such as Janakpur, Dhanusa and Vaisali and Pashupatinatha. Details will be communicated later on.

(7) If you desire 1st or 2nd class accommodation in train for your return journey, fifteen days notice is necessary.

(8) Normally the temperature of Darbhanga during the 3rd week of October is moderate. Very heavy clothing and beddings, therefore, are not likely to be required. Please bring the Mosquito nets with you, otherwise you will be put to inconvenience.

(9) Railway authorities have been approached to attach 1st, 2nd and Inter. Class bogies to direct trains from Allahabad City, Lucknow Junction, Paleza Ghat, Mokameh Ghat and Samastipur, on 13th and 14th October, 1948.

(10) Please note that from 30th of Sept. '48 all communica-

tions should be addressed to the Local Secretary, XIV All-India Oriental Conference, Darbhanga.

UMESHA MISHRA
Local Secretary

Please score out
which is not re-
quired

Please return this portion duly filled in at an early date.

Enrolment No..... Date..... 1948

1. Whether you will attend the Conference, and if so, the date and train of your arrival.....
2. Whether you are a vegetarian/non-vegetarian.
3. Whether you will live in Indian/European style.

Full Address— Signature.

.....
.....
.....

अखिल भारतीय प्राच्य विद्या-महासम्मेलन

क

चौदहम् अधिवेशन

दरभङ्गा (मिथिला)

[विज्ञापन-संख्या, प्रथम]

महाराजाधिराज श्री ५ मान् मिथिलेशक अनुग्रहे अखिल भारतीय प्राच्य-विद्या महासम्मेलनक चौदहम् अधिवेशन मिथिलाक राजधानी दरभङ्गा मध्य सन् १३५५ साल पूस मास, तेदनुसार १६४८ ई० क जनवरी मासक प्रारम्भ में होएत। समस्त भारतवर्ष से तथा चीन, विलैत, आदि आनो देश से लगभग ४०० संस्कृतक उत्तमोत्तम विद्वान् क समागमनक सम्भावना

अछि । एहि अधिवेशनक मुख्य सभापति ढाका-विश्वविद्यालयक भूतपूर्व कुलपति (Vice-Chancellor) एवं इतिहासक प्रसिद्ध विद्वान् डाक्टर श्रीरमेशचन्द्र मजुमदार, M. A., Ph., D. भेल छथि । एकर अङ्गभूत भारतीय विद्या सबहिक सत्रह गोट निम्नलिखित भिन्न-भिन्न परिषद् हएतः—

विद्य

१. वैदिक-साहित्य..
२. इरानी-साहित्य..
३. संस्कृत काव्य-साहित्य..
४. इस्लामी-संस्कृति..
५. अरबी-फारसी..
६. पाली-वौद्धदर्शन..
७. प्राकृत-जैतदर्शन..
८. इतिहास..
९. पुरातत्त्व-प्राचीन शिला-लेखादि..
१०. भारतीय भाषा-विज्ञान..
११. द्राविड़-संस्कृति..
१२. दर्शन ओ धर्म..
१३. विविध विज्ञान ओ कला..

सभापति

- डा० आर० एन० डण्डेकर, M. A.
Ph. D. (मन्त्री, भण्डारकर ओरिएन्टल
रिसर्च इन्स्टिट्यूट (पूना)
प्रोफेसर डी० डी० कपडिया (पूना)
- प्रो० शिवप्रसाद भट्टाचार्य (कलकत्ता)
खाँ बहादुर डा० अब्दुल हक (मद्रास)
प्रो० अब्दुल अजोज (आलीगढ़)
डा० नलिनाक्षदत्त (कलकत्ता)
- डा० ए० एन० बाटगे (कोल्हापुर)
डा० एन० बेंकटरमण्या (मद्रास)
- .स्वाजा मुहम्मद अहमद (हैदराबाद)
डा० बटकृष्ण घोष (कलकत्ता)
प्रो० के० रामकृष्णग्या (मद्रास)
डा० पी० टी० राजू (आंनंद वि० वि०)
प्रो० पी० के० गोडे (भण्डारकर
ओरिएन्टल रिसर्च इन्स्टिट्यूट, पूना)

एकर अतिरिक्त विद्वत्परिषद्, मैथिली-साहित्य-परिषद्, हिन्दी-साहित्य-परिषद् तथा उर्दू-साहित्य-परिषद् ई आओर चारिटा परिषद् हएत, जकर सभापति लोकनिक नामावली पश्चात् सूचित कएल जाएत ।

विद्वत्परिषद् में मिथिलाक समस्त विद्वन्मण्डली एवं अन्य देशहुक कतिपय विशिष्ट विद्वान् लोकनि निमन्त्रित हएताह । आशा कएल जाइत अछि जे एहि विद्वान् सबहिक संख्या लगभग १५०० हएत । एहि में (१) दर्शन, (२) व्याकरण-शब्दखण्ड, (३) वेद-पूर्वमीमांसा, (४) काव्य-साहित्य, (५) ज्योतिष, (६) धर्मशास्त्र, (७) इतिहास-पुराण-आगम, (८) एवं आयु-वेद शास्त्र पर विद्वान् लोकनि द्वारा संस्कृत भाषा में लिखल गवेषणात्मक निबन्ध सबपर विचार-विनिमय तथा (१) दर्शन, (२) व्याकरण, (३) शब्दखण्ड, (४) ज्योतिष एवं (५) पञ्ची विषयक प्राचीन ओ नवीन विद्वान् लोकनि द्वारा शास्त्रार्थ हएत ।

एकर अतिरिक्त मंस्कृत, मैथिली, हिन्दी तथा यथासम्भव उर्दू कवि लोकनिक सम्मेलन हएत जाहि में कवि लोकनि स्वरचित् सरस अभिनव कविता (एहि सें पूर्व अपठित ओ अप्रकाशित) क सुस्वर पाठ सें भनोरञ्जन करताह ।

एही संग छात्र लोकनिक द्वारा सुस्वर पठित उत्तमोत्तम छन्दक संस्कृतक श्लोकक अन्त्याक्षरी हएत ।

एही अवसर पर एक विशिष्ट प्रदर्शनीक आयोजन कएल जाएत जाहि में मिथिलाक उत्तमोत्तम श्रेणीक मुख्य-मुख्य वस्तु सबहिक संग्रह होएव आवश्यक । तज्जिमित्त निम्नलिखित वस्तु सबहिक संग्रह विशेष रूपे अपेक्षित:—

(१) यज्ञोपवीत, (२) तालपत्र पर लिखित प्राचीन ग्रंथ, (३) प्रत्येक वर्णक भिन्न-भिन्न पाण, (४) कोकटी एवं आनो प्रकारक वाँग, (५) चरत्ताक काटल मेही-सें-मेही सूत ओ ताहि सें बनल वस्त्र, (६) कोकटी वस्त्र, (७) टकुरीक काटल मेही-सें-मेही सूत ओ ताहि सें बनल वस्त्र, (८) भिन्न-भिन्न प्रकारक धान, (९) बारहो ब्रीहि—यव, तिल, गड्ढम, काउनि, उरोद, बदाम, साम, गम्फङी, चीन, (माड), नीवार (ओइरी), खेड़ही (मूंग) मसुरी, (१०) चूड़ा, (११) भिन्न-भिन्न प्रकारक चाउर, (१२) अमोट, (१३) लिखावाक हेतु बनाओल तालपत्र, (१४) वसहा कागत (मडिआओल तथा विन मडिआओल), (१५) टकुरी, (१६) हाथक लिखल उत्तमोत्तम प्राचीन ओ अवाचीन चित्र, (१७) भिन्न-भिन्न प्रकारक सीकी तथा बाँसक बुनल मौती, पौती, पनवट्टी, सूप, फुलडाली, डाला, बीअनि आदि, (१८) लवङ्ग, अडँची एवं जनौ आदिक नव बनाओल गाछ, (१९) विशिष्ट माँटिक बनाओल वर्तन, (२०) मखान, (२१) खराँओ आदि एवं आनो आन मिथिलाक विशिष्ट कलासूचक वस्तु सब ।

समस्त मैथिल जनता सें प्रार्थना ओ अनुरोध जे प्रदर्शनीक हेतु उत्तमोत्तम श्रेणीक वस्तुक संग्रह कए महासम्मेलनक अधिवेशन सें कम-सें कम तीन मास पूर्व लाइब्रेरियन, 'राज लाइब्रेरी' दरभंगा क ओतए अपन नाम-गामक उल्लेख पूर्वक पठएबाक कृपा कए मिथिलाक गौरव बढ़ा-बथि । प्रदर्शनीक हेतु जे वस्तु क्यो देताह तनिका प्राप्ति सूचक एक रसीद देल जाएतन्हि ।

एहि समय में मिथिला संगीतानुसारे विद्यापति, गोविन्ददास आदि प्राचीन कविक प्राचीन पद्धतिक अनुकूल गान, नारदीय भजन एवं गीतगोविन्दक गान तथा संस्कृत नाटकक अभिनय हएत ।

एही सुअवसरक अवलम्बन कए एक घंटा में अभिनय करवाक योग्य मैथिली तथा हिन्दी में एकांकी नाटकक रचना हो । संस्कृत नाटकक संग-संग मैथिली तथा हिन्दीओ नाटक अभिनय हएत । ताएँ कवि लोकनि सें प्रार्थना जे ओ लोकनि अपन-अपन उत्तमोत्तम रचना अप्रैल १९४७ धरि अवश्य स्थानीय मन्त्री महामहोपाध्याय डाक्टर श्रीउमेशमिश्र (प्रयाग विश्वविद्यालय, प्रयाग) क ओतए पठाबथि । जनिक सब सें उत्तम रचना हएतैन्ह तनिका २५०) टाकाक पारितोषिक दून भाषा (मैथिली ओ हिन्दी) में पृथक-पृथक देल जाएतैन्ह । अतिरिक्त व्यक्तिक रचनाक मुद्रणक प्रबन्ध कएल जाएतैन्ह । नाटकक विषय मिथिलाक प्राचीन ओ अर्वाचीन गौरवद्योतक हएब आवश्यक, ताहि निमित्त किछु विषयक निर्देश कएल जाइत अछि—

- (१) आचार्य-विजय (प्रसिद्ध दार्शनिक उदयनाचार्य द्वारा बौद्ध लोकनिक पराजय)।
- (२) जनक-सभा (याज्ञवल्क्य, वामदेव, गौतम, रहुणग आदि ऋषिक संग जनकक सभाक वर्णन)।
- (३) विद्यापति।
- (४) गार्हस्थ्य जीवन—प्राचीन अथवा अर्वाचीन।
- (५) जीवन-संघर्ष।
- (६) आत्म-रक्षा।
- (७) अहत्योद्धार।

एहि अवसर पर एक संक्षिप्त 'मिथिला एवं ओकर संस्कृति' नामक ग्रंथक रचना करेल जाएत, जाहि में विविध विषयक संग-संग मिथिलाक चित्रकलाक तथा अरिपनक भिन्न-भिन्न भेदक चित्रक फोटो छापल जाएत। एतदर्थे कलाकार काँ प्राचीन ओ अर्वाचीन चित्र जे केवल मिथिला देशीय हो पठेवाक चाहियन्हि एवं उत्साही व्यक्ति काँ अरिपनक चित्र सब वृद्धा महिला सबहि सँ बूफि अकित कए आगामी चैत्र मासक पूर्णिमा धरि लाइब्रेरियन, 'राज लाइब्रेरी' (दरभज्जा)क ओतेए पठेवाक चाहियन्हि। एहि सबहिक प्राप्तिसूचक पत्र लाइब्रेरियन सँ हुनका भेटतैन्हि।

एहि महासम्मेलनक अधिवेशन पाँच-छापो दिन में सम्पन्न हएत। एकरा सुवारु रूपे सम्पादन करवाक हेतु एक स्थानीय स्वागत-समिति महाराजाधिराज श्री ५ मान् मिथिलेशक अध्यक्षता में ता० ३ नवम्बर १९४६ क आनन्दबागक राजप्रासाद में दरभंगाक गण्यमन्य व्यक्ति लोकनिक समक्ष में संगठित भेल। जाहि में बाबू श्री वैद्यनाथ भा, कुमार श्री गंगानन्दसिंह, डाक्टर श्री भवनाथ भा, राजपंडित श्री बलदेव मिश्र, राजकुमार बाबू श्री ३ जीवेश्वर सिंहजी, श्री धीरेन्द्रनाथ राहा, रायसाहब बाबू श्री शम्भूनाथ, बाबू श्री कमलेश्वरी चरण, महामहोपाध्याय पंडित श्री हरिहरकृपालु द्विवेदी, डा० श्री हरिचन्द शास्त्री, पं० श्री त्रिलोकनाथ मिश्र, पं० श्री उमनाथ भा, पं० श्री ऋद्धिनाथ भा, पं० श्री रमानाथ भा, पं० श्री कपिलदेव शर्मा, पं० श्री गोपाल शास्त्री, पं० श्री जटेश्वर भा, पं० श्री दयानाथ भा, म० म० डा० उमेश मिश्र आदि उपस्थित छलाह। सर्व सम्मति सँ निम्नलिखित कार्यकर्ता लोकनिक निर्वाचन एवं बहुविध कमेटी बनल—

प्रधान-पोषक (Patron)—

श्री ५ मान् गवर्नर, बिहार

महाराजाधिराज श्री ५ मान् मिथिलेश

उपपोषक (Vice-Patron)—

राजाबहादुर श्री ३ मान् विश्वेश्वरसिंह

स्वागताध्यक्ष—

डा० श्री अमरनाथ भा, कुलपति (Vice-Chancellor)

विश्वविद्यालय, बनारस

स्वागत समितिक उपाध्यक्ष—

कुमार श्री गंगानन्दसिंह, M. A., M. L. C.

स्थानीय मन्त्री (*Local Secretary*)—

म०म०डा० श्रीउमेशमिश्र, विश्वविद्यालय, प्रयाग

कोषाध्यक्ष—

बाबू श्री वैद्यनाथ भा, इन्डेस्ट्रीसर, राज दरभंगा

एकर अतिरिक्त जे गण्डमान्द व्यक्ति १००० टाका वा ओहि सँ अधिक दान दए, महा-
सम्मेलनक सहायता करताह से 'पोपक', ५०० वा ओहि सँ अधिक दान देताह से 'उपपोपक';
१०० वा ओहि नै अधिक दान देताह से स्वागत-समितिक 'उपाध्यक्ष' में परिगणित होताह ।

अर्थ-समितिक सदस्य—

बाबू श्री वैद्यनाथ भा (संयोजक)

प० श्री गिरीन्द्रमोहन मिश्र

म० म० डा० श्री उमेश मिश्र

स्वयंसेवक-समितिक सदस्य—

प्रिसिपल श्री विश्वमोहन कुमार सिन्हा, मि० का०, दरभंगा
हेडमास्टर, राज हाई स्कूल, दरभंगा

प्रि० श्री त्रिलोकनाथ मिश्र

प्रि० श्री ऋद्धिनाथ भा

बासस्थान भोजनादि प्रबन्ध-समितिक सदस्य—

मि० जे० पी० डेनबी, राज पंडित श्रीबलदेव मिश्र,

प० श्री त्रिलोकनाथ मिश्र तथा प० श्री ऋद्धिनाथ भा ।

पंडाल, विद्युत्-दीपक तथा लाउड स्पीकर

(Loud-Speaker) प्रबन्ध-समितिक सदस्य—

दरभंगा राज इंजिनियर ।

प्रदर्शनी प्रबन्ध समिति—

प० श्री गिरीन्द्रमोहन मिश्र, राज प० श्रीबलदेव मिश्र,

प० श्री सुरेन्द्र भा, प० श्री जीवानन्द ठाकुर, बाबू श्री

घीरेन्द्रनाथ राहा, बाबू श्री शिवशंकर भा (रा० ब०)

रायसाहब बाबू श्री शम्भूनाथ (म्यु० चेअरमैन) तथा

बाबू श्री कमलेश्वरी चरण, प० श्री रमानाथ भा (संयोजक)

नाटक प्रबन्ध समिति—

कैप्टन डा० श्री भवनाथ भा (संयोजक) पं० श्री
ईशनाथ भा, पं० श्री सुरेन्द्र भा, पं० श्री त्रिलोकनाथ मिश्र
पं० श्री रघुनाथ भा, पं० श्री ऋद्धिनाथ भा ।

विविध कला-कौशल मनोरञ्जन प्रदर्शन प्रबन्ध समिति—

पं० श्री ईशनाथ भा (संयोजक),
पं० श्री ऋद्धिनाथ भा, रायबहादुर श्रीउमाशंकर प्रसाद ।

मिथिलाक इतिहास लेखन समिति—

कुमार श्री गंगानन्द सिंह, पं० श्री रमानाथ भा, राज पं०
श्रीबलदेव मिश्र, प्रोफेसर श्री श्रीकृष्ण मिश्र,
प्रो० श्री जयकान्त मिश्र (संयोजक) ।

अन्त्याक्षरी प्रबन्ध समिति—

राज पं० श्री बलदेव मिश्र (संयोजक), पं० श्री त्रिलोकनाथ
मिश्र, पं० श्री ऋद्धिनाथ भा, पं० श्री सुरेन्द्र भा ।

चिकित्सा प्रबन्ध कर्ता—

कैप्टन डा० श्रीभवनाथ भा ।

एकर अतिरिक्त निम्नलिखित व्यक्तिक एक स्वागत-समितिक कार्यकारिणी समिति
निर्वाचित भेल—

१. महाराजाधिराज श्री ५ मान् मिथिलेश
२. मि० जी० पी० डेनब्री
३. कुमार श्री गंगानन्द सिंह
४. बाबू श्री वैद्यनाथ भा
५. पं० श्री निरीन्द्रमोहन मिश्र
६. रायबहादुर बाबू श्रीपद्मनाथ प्रसाद, चेम्रमैन डि० बोर्ड
७. रायसाहब बाबू श्रीशम्भूनाथ, चेम्रमैन, म्यु० बोर्ड
८. बाबू श्रीप्रियनाथ मित्र, एडमोकेट
९. राज-पं० श्री बलदेव मिश्र
१०. प्रि० श्री विश्वमोहन कुमार सिन्हा, मिथिला का०, दरभंगा
११. रायबहादुर श्रीशिवशंकर भा, मधुबनी
१२. „ श्री सुशीलकुमार राय, मधुबनी
१३. सर श्री चन्द्रेश्वरप्रसादनारायण सिंह, कुलपति, पटना विश्वविद्यालय
१४. रायबहादुर श्री श्यामनन्द सहाय, मुजफ्फरपुर
१५. रायबहादुर श्री उमाशंकर प्रसाद, मुजफ्फरपुर

१६. कैप्टन डा० श्री भवनाथ झा, मेडिकल आफिसर, राज दरभंगा

१७. बाबू श्री कमलेश्वरीचरण सिंह, दरभंगा

१८. श्रीमान् बाबू श्री चन्द्रधारी सिंह, राँटी, मधुबनी

१९. श्रीमान् बाबू जगदीशनन्दन सिंह, मधुबनी

२०. खाँ वहाडुर अब्दुल जलील, एडमोकेट, लहेरियासराय

२१. बाबू मुस्ताकअली खाँ, दरभंगा

बिहारक सुप्रसिद्ध नेता डा० श्री राजेन्द्रप्रसादजीकाँ एहि अधिवेशनक उद्घाटनक अनुरोध कएल जएतन्हि । श्री ५ मान् मिथिलेश त एकर सर्वाध्यक्ष ओ प्राणस्वरूपे छथि ।

मिथिलाक विद्वन्मण्डली सँ सानुरोध प्रार्थना जे ओ अपन-अपन विगिष्ठ अनुशासित शास्त्रक कोनो अंश पर विद्वान् लोकनिक समक्ष विचारणीय विषयक अवलम्बन कए लगभग दस पत्रक पूर्व अपठित उत्तम गवेषणात्मक निवन्ध संस्कृत मैथिली वा हिन्दी में लिखि सन् १३५४ साल वैशाखी पूर्णिमा धरि स्थानीय मन्त्रीक पता सँ पठावथि । एही संग अपन-अपन निबन्धक सारांश-मात्र एक वा दुइ पत्र में पृथक् कए लिखि सेहो पठावथि । ई संक्षिप्त सारांश सब पूर्वहि प्रकाशित भए प्रत्येक विद्वान् ओतए कम सँ-कम दुइ मास पूर्वहि पठाओल जएतन्हि जाहि सँ प्रत्येक विद्वान् विद्वत्परिषद्क अधिवेशन में तत्त् निबन्ध पर विचार-विनियमक हेतु पूर्वहि सँ प्रस्तुत भेल अग्रोताह । उपस्थित होइतर्हि एक-एक कए सब निबन्ध पर विद्वान् लोकनि यथासमय अपन-अपन मत प्रकट करबाक सुअवसर प्राप्त कए सकताह । एना भेने व्यर्थ-समय नष्ट नहि हएत । अधिवेशनक अनन्तर उत्तम निबन्ध सबहिक पुस्तकाकार में प्रकाशन हएत ।

उक्त कार्य-प्रणालीक शास्त्रार्थ सबहि में प्राचीन ओ नवीन भेदें प्रत्येक में प्रथम ओ द्वितीय पुरस्कार, संस्कृत, मैथिली एवं हिन्दी निबन्ध सब शास्त्र में भिन्न-भिन्न पुरस्कार; कविता पाठ में प्रत्येक भाषा में प्रथम ओ द्वितीय पुरस्कार; चित्रकला में क्रमशः पाँच-छओ पुरस्कार; प्रद-शीर्णी में जनौ, टकुरी ओ चरखाक सूत एवं ताहि सँ बनल वस्त्र, बाँस ओ सीकीक बनल वस्तु, लवड, अड़ाची, जनौ आदिक बनाओल गाछ सबमें भिन्न-भिन्न पुरस्कार, नाटक लेखन ओ अभिनय में प्रथम द्वितीय पुरस्कार, अन्त्याक्षरी में पुरस्कार तथा मिथिलाक इतिहास सबहि में उत्तमोत्तम श्रेणीक व्यक्ति काँ पुरस्कार देल जएतन्हि । एहि प्रकारक प्रोत्साहन पावि समस्त मिथिलावासी काँ उचित थिकन्हि जे यथासामर्थ्य अपन-अपन सहयोग दए एहि गुरुतर आयोजन कएँ सफल बनावथि । एही संग मिथिलावासीअहु काँ आगत विद्वान् लोकनिक स्वागत करैत निबन्ध-लेख, शास्त्रार्थ विचार, कवितावली एवं नाटक सबहिक रचनाक द्वारा देशदेशान्तरक विद्वन्मण्डलीक समक्ष अपन-अपन परिचय देबाक एहन सुअवसर शीघ्र भेटबाक सम्भावना बड अल्प छन्हि ।

तएँ आयोजनमात्र में अपन-अपन उदारता एवं कुशलताक परिचय देखाए मिथिलाक गौरवक रक्षा करब प्रत्येक व्यक्तिकर्तव्य थीक । ई गौरवान्वित कार्य अधिक संख्या में सदस्य बनने, शास्त्रार्थ में भाग लेने, निबन्ध लिखने, नाटक औ कविताक रचना करने भए सकैत अछि । एकर अतिरिक्त प्रदर्शनीक हेतु उत्तमोत्तम वस्तु सबहिक तथा मिथिलाक ऐतिहासिक ग्रन्थक हेतु मिथिलाक प्रसिद्ध स्थान सबहिक चित्र औ अरिपन सबहिक चित्र पठाएब नितान्त आवश्यक ।

स्वागत-कारिणीक साधारण सदस्य केवल पाँच टाका देने मिथिलावासी सब भए सकैत छथि । मिथिलाक विद्यार्थी लोकनि अपन-अपन विद्यार्थित्व-सूचक प्रिसिपल एवं प्रधानाध्यक्षक प्रमाणपत्र देखा कए केवल दुइ टाका में सदस्य भए सकैत छथि । आगत लोकनिक स्वागत करब सदस्य लोकनिक मुख्य कर्तव्य रहतन्हि । ई सदस्य लोकनि महासम्मेलनक 'भोट' देब छोडि आन सब कार्य में भाग लए सकैत छथि । हिनका लोकनि काँ अपन सदस्यता-सूचक एक 'पदचिह्न' (Badge) लगाएबाक हेतु भेटतन्हि । सबहिक फोटो लेल जएतन्हि । प्रदर्शनी एवं नाटक देखबाक हेतु निःशुल्क 'पास' भेटतन्हि ।

स्वागत-कारिणीक सदस्यताक शुल्क तथा आनो सहायताक द्रव्य बाबू श्री वैद्यनाथ भा 'इनमेस्टमेन्ट आफिसर, राज दरभंगा' कोषाध्यक्ष 'अखिल भारतीय प्राच्यविद्या महासम्मेलन' दरभंगा काँ अथवा स्थानीय मन्त्री द्वारा लिखित अधिकार प्राप्त सदस्य बनौनिहार व्यक्ति काँ देल जाइन्हि ।

निबन्ध सब (संस्कृत, मैथिली तथा हिन्दीक) एवं नाटक सब स्थानीय मन्त्री, म० म० डा० श्रीउमेशमिश्र, एम. ए., डी. लिट् प्रयाग विश्वविद्यालय, प्रयागक पता सँ पठाबी ।

सदस्यताक वा आनो सहायताक द्रव्यक छपल रसीद कोषाध्यक्ष वा अधिकार प्राप्त सदस्यता बनओनिहार व्यक्ति देताह ।

एहि अधिवेशन सम्बन्धी जे कोनो बात ककरहु बुझबाक होइन्हि से स्थानीय मन्त्रीक पता सँ बुझि सकैत छथि ।

विश्वविद्यालय,
प्रयाग
५-१-१६४७

श्रीउमेशमिश्र
स्थानीय मन्त्री
(Local Secretary)

विज्ञापन-द्वितीय

महानुभावगण !

(१) महाराजाविराज श्रीशमन् मिथिलेशक अनुग्रहेैं अखिल भारतीय प्राच्य-विद्या-महासम्मेलनक चौदहम अधिवेशन मिथिलाक राजधानी दिग्भज्ञामध्य सन् १३५५ साल (फागुन-चैत) तदनुसार सन् ११४८ इस्वी (प्रैल)मे होएत। समस्त भारतवर्षसँ तथा चीन, विलाएँत आदि देशसँ लगभग ४०० संस्कृतक उत्तमोत्तम विद्वान् क समागमनक सम्भावना अछि। एहि अधिवेशनक प्रधान सभापति डाका-विश्वविद्यालयक भूतपूर्व भाइस-चान्सलर एवं इतिहासक प्रसिद्ध विद्वान् डाक्टर श्रीरमेशचन्द्रमजुमदार, पी० एच०, डी०, भेल छथि। एहि महासम्मेलनक अङ्गभूत भारतीय-विद्या सबोटक सत्रह गोट भिन्न-भिन्न परिषद होएत।

(२) एकर अतिरिक्त चारि गोट अन्य परिषद्क आयोजन कएल गेल अछि—(१) विद्वत्परिषद् (२) मैथिली-साहित्य-परिषद् (३) हिन्दी-साहित्य-परिषद् तथा (४) उर्दू-साहित्य-परिषद्। एहि में विद्वत्परिषद्क समारोह मिथिलासन विद्वान् क प्राचीन केन्द्रमे सविशेष होएबाक आशा कएल जाइत अछि। मिथिलाक समस्त विद्वन्मण्डली एवं अन्य देशहुक कतोक विद्वान् निमन्त्रित होएताह, जनिक संख्या लगभग २००० सँ अधिक होएबाक सम्भव अछि। ई विद्वत्परिषद् आठ भिन्न-भिन्न विभाग मे विभाजित कएल जाएत—

(१) दर्शन, (२) व्याकरण-शब्दखण्ड, (३) वेदमीमांसा, (४) काव्य-साहित्य, (५) ज्योतिष, (६) धर्मशास्त्र, (७) इतिहास-पुराण-आगम (८) एवं आयुर्वेद। प्रत्येक विभागमे तत्त्व शास्त्रसम्बन्धी निवन्ध विद्वान् लोकनि लिखताह ओ ओकर विचार-विनिमय अधिवेशन मध्य करताह।

(३) अथव दर्शन, व्याकरण, शब्दखण्ड, ज्योतिष ओ पञ्जीमे नवीन ओ प्राचीन विद्वान् लोकनिक शास्त्रार्थ होएत।

(४) एतदतिरिक्त संस्कृत, मैथिली, हिन्दी तथा यथासम्भव उर्दूक कवि लोकनिक सम्मेलनक आयोजनो होएत। ओहिमे कवि लोकनि स्वरचित, सरस, अभिनव कविताक सुस्वर पाठ करताह।

(५) संस्कृत, मैथिली ओ हिन्दीमे नवरचित नाटकक अभिनय; छात्रलोकनि द्वारा सुस्वरपठित उत्तमोत्तम छन्दक अन्त्याक्षरी; तथा मिथिला-मैथिलक मुख्य-मुख्य उत्तमोत्तम वस्तु सबहिक प्रदर्शनी सेहो होएत।

एहि सबहिक विशद विवरण विज्ञापन (संख्या एक)मे प्रकाशित भए चुकल अछि।

(६) मिथिलाक एहि महत्वपूर्ण अवसर पर जाहि सँ समस्त विद्वन्मण्डली निमन्त्रित भए सकथि, सभ उपस्थित होथि ओ उचित रूपेै संस्कृत-पुरस्कृत होथि, तदर्थ प्रत्येक विद्वान् कर्तव्य

थिक जे अपन ओ समीपस्थ आनो विद्वानक नाम, योग्यता, पता, अध्ययन-अध्यापनक काल ओ स्थान, सभिपस्थ रेलवे स्टेशन आदि विषय, राज-पंडित श्रीबलदेवमिश्र, राज लाइब्रेरी, दिङ-भज्जनक पतासँ शीश्रातिशीश्र पठा देथि । सङ्घहि हुनका लोकनिसँ प्रार्थना अछि जे अपन विशिष्ट अनुशीलित शास्त्रक कोनो विवादास्पद वा गम्भीर विषयक अबलम्बन कए लगभग दश पत्रक पूर्व अपठित उत्तम गवेषणात्मक निबन्ध संस्कृत मे विद्वत्परिषद्क कोनो विभागक हेतु वा मैथिलीमे मैथिली-परिषद्क हेतु, वा हिन्दीमे हिन्दी-परिषद्क हेतु कोजागरात्सँ पूर्वहि स्थानीय मन्त्रीक लग प्रयागक पतासँ पठावथि । प्रत्येक निबन्धक सारांशो एक वा दुइ पत्रमे पथक्सँ पूठाएव आवश्यक होएत ।

(७) तहिना शास्त्रार्थक हेतु, कवि-सम्मेलनक हेतु, नाटकक हेतु, अन्त्याक्षरीक हेतु एवं प्रदर्शनीक हेतु विद्वान् लोकनिक सहयोग प्रार्थित अछि । नाटकक अभिनयमे, शास्त्रार्थमे, अन्त्याक्षरीमे, प्रदर्शनीमे तथा कविसम्मेलनमे उत्तमोत्तम पुरस्कार देल जाएत ।

(८) बाहरक विद्वान्क स्वागत करबाक हेतु हमरा लोकनि काँ स्वागत-समितिक अधिकसँ अधिक संख्यामे सदस्य बनव ओ बनाएव आवश्यक । सदस्य बननहि लोक सभ समस्त कार्य देखि सकैत छथि । जे सज्जन एकन धरि सदस्य नहि बनल छथि से शीघ्र बनि जाएंसे अनु-रोध कएल जाइत अछि ।

(९) एहि सम्बन्धमे जे किछु बुझबाक हो से—स्थानीय मन्त्री महामहोपाध्याय डाक्टर श्रीउमेशमिश्र, प्रयागविद्वविद्यालय, प्रयाग,—एहि पतासँ बुझि सकैत छी ।

जून ७, १९४७ }

श्रीउमेशमिश्र

FOURTEENTH ALL-INDIA ORIENTAL
CONFERENCE, DARBHANGA

To

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President.....Section.

Dated.....194

Allahabad

Dear Sir,

You will find in the printed bulletin that the XIV Session of the All-India Oriental Conference at Darbhanga has been fixed during the Easter Holidays of 1948. You are one of the Sectional Presidents elected at the last Session of the Conference at Nagpur. I desire to draw your attention to the following points:

1. Please get yourself enrolled as a Full-Member of the Conference and induce your friends interested in *Indology* and *Traditional Learning* to do the same. We will appreciate your help in letting us know the names of those scholars who are likely to be interested so that invitations may be extended to them as well.
2. Kindly make special efforts to procure good papers from competent scholars. It is needless to point out that for this purpose even personal requests may be necessary.
3. Steps should be taken to organize symposia in your subject on interesting or controversial topics. We will be glad to arrange for these in the Conference programme; but we should now their scope and titles sufficiently in advance to do so.
4. If you receive papers to be read at the Conference in your section, please forward them to us together with their summaries, before September 30, 1947.
5. The Summaries are intended to be printed in advance in accordance with the rules of the Conference; for this purpose they will be sent to you for final selection. Then you will be able to chalk out your programme of work at the Conference.

6. If you require any special object or apparatus during your Sectional meeting, early information should be sent.

7. As a Sectional President you may (1) include in your address a survey of the work done in your subject during the period following the last Session of the Conference, (2) and make your suggestions on the ways of promoting and improving the studies in it. It will be convenient if your Presidential Address can be delivered within half an hour.

8. You may communicate with the General President on any matter of a more general nature that deserves to be noticed in the General President's address.

9. We shall be grateful to you if you could favour us with names and addresses of suitable speakers for public lectures.

10. Any other practical suggestion regarding the Conference will be highly welcome.

11. An early acknowledgement of this letter will be appreciated.

*Allahabad University,
Allahabad*

Yours sincerely,
UMESHA MISHRA
Local Secretary,
XIV All-India Oriental
Conference (Darbhanga)

**FOURTEENTH ALL-INDIA ORIENTAL
CONFERENCE, DARBHANGA**

From

Mahamahopadhyaya
 Dr. Umesha Mishra, M.A., D.Litt.,
 Local Secretary,
 All-India Oriental Conference,
 Allahabad University,
 Allahabad.

To

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Dated.....

Sir,

You will be glad to know from the accompanying Bulletin that it is now decided to hold the Fourteenth Seisson of the All-India Oriental Conference during Easter Holidays of 1948 under the Patronage of Maharajadhiraja Sir Kameshwar Singh Bahadur of Darbhanga and that preparations for the same are now in progress.

Right from its inception in 1919 the Conference has enjoyed the privilege and honour of being represented by delegates of the Government of India, the Provincial Governments and Indian States, as well as of the various Universities and other Academic Institutions in and outside India. We, therefore, earnestly, request you kindly to take the necessary steps to send delegates to the Conference and let us know their names and addresses at an early date.

The enrolment fee for each member or/and delegate is Rs. 10 only, which may be sent to Mahamahopadhyaya Dr. Umesha Mishra, Local Secretary, XIV All-India Oriental Conference, University of Allahabad, Allahabad.

I have the honour to be,
 Sir,

Your most obedient servant,
 UMESHA MISHRA

FOURTEENTH ALL-INDIA ORIENTAL
CONFERENCE, DARBHANGA

MEMBERSHIP FORM

Registration No.

To

Mahamahopadhyaya

Dr. Umesha Mishra, M.A., D.Litt.,

Local Secretary,

Fourteenth All-India Oriental Conference,
(Darbhanga),

Allahabad University,
Allahabad.

Dear Sir,

I am in receipt of the invitation to the Fourteenth All-India Oriental Conference, which is to be held under the Patronage of the Hon'ble the Maharajadhiraja Bahadur of Darbhanga during the Easter Holidays of 1948 at Darbhanga.

I have read the First Bulletin and the Rules of the Conference. I sympathise fully with its aims and objects and request you that I may be enrolled as a member of the Fourteenth Session.

I am herewith returning the Membership form along with my subscription fee of Rs. 10 to you by cheque/money order/Postal order/cash, for early registration.

I shall be sending a paper for the conference by the 30th November, 1947 and its subject will be.....

.....
My paper might be included in the Section for.....

.....
I have attended..... previous Sessions of the Conference, the last two being those that were held at..... and at..... and I submitted..... papers, the last of which, on the subject of.....

.....
was published in the Proceedings of the..... Session.

I have held the office of.....in the Conference.

I presided at the.....
Section of the Conference held at.....

I intend to attend the Darbhanga Session of the Conference.

Yours truly,

Full Name.....
.....

(In Block Letters).

Academic qualifications.....*Signature*.....
.....

Occupation.....*Date*.....

Full Address.....
.....

N. B.—(1) In the case of cheque please include Bank charges.

- (2) A paper should not ordinarily exceed 3,000 words and should be preceded or accompanied by an abstract not exceeding 600 words.
- (3) All members who have attended three or more Sessions of the Conference (including the one taking place at the time) and have submitted a paper or papers that have been accepted at any one or more of these Sessions and those members who held any office in the Conference, shall be included in the Council. [Vide Rule 10 (b) (i)].
- (4) The Section Presidents of the Session concluding, and such Section Presidents of former Sessions as may be present shall elect the Section Presidents of the next Session of the Conference [Vide Rule 12 (b)].
- (5) All the members and delegates attending the Session will be the guests of the Maharajadhiraja Bahadur of Darbhanga.
- (6) Please strike off the section that is not needed for communication.

**FOURTEENTH ALL-INDIA ORIENTAL
CONFERENCE, DARBHANGA**

RECEPTION COMMITTEE MEMBERSHIP FORM

To

Mahamahopadhyaya
 Dr. Umesha Mishra, M.A., D.Litt.,
 Local Secretary,
 All-India Oriental Conference (Darbhanga),
 Allahabad University,
 Allahabad.

Dear Sir,

I sympathise with the aims and objects of the All-India Oriental Conference and I am willing to become a Patron/ Vice-Patron/Vice-Chairman/Member of the Reception Committee. I am herewith sending you my donation* of Rupees.....only per bearer/by money order/by Postal order/by cheque No.....

Yours faithfully,

Full Name.....

.....

(In Block Letters).

Signature.....

Designation.....

Date.....

Address.....

.....

.....

.....

* The minimum donation for a Patron is Rs. 1,000, for Vice-Patron Rs. 500, for Vice-Chairman Rs. 100 and for a member of the Reception Committee Rs. 5 and for a Bonafide Student-member Rs. 2 only.

चतुर्दशाखिलभारतीयप्राच्यविद्यामहासम्मेलनम्

(दरभङ्गा-मिथिला)

निमन्त्रणपत्रम्

स्वस्ति पण्डितप्रवरेषु श्रीमत्सु महाशयेषु सविनयं निवेदयते
 सुविदितमस्तु तत्रभवतां संस्कृतविद्यानुशीलननितान्तनिर्मलीकृतान्तःकरणानां
 सुरभारतीसिवनधन्यजनुषां विदुषां यदिह विश्वविश्रुते विविधविश्वदावलीविराजमानमानोन्नतमहा-
 राजाविराजमिथिलेश्वरी^४मत्कामेश्वरसिंहमहाशयमंसंक्षिते मिथिलाप्रात्मे दरभंगाराजधान्यां
 वसुयुगाङ्कशिसम्भिते (१६४८) ख्रिस्तीयाव्वे 'ईष्टरा'व्यावकाशे निखिलभारतीयप्राच्य-
 विद्यामहासम्मेलनस्य चतुर्दशामधिवेशनं महता समारोहेण भविता । निवार्तिरते षुच दिवसेषु
 प्राच्यविद्यामहासम्मेलनेन सहैव यथाकर्म वेदेषु च्यायमीमांसादिदर्शनेषु भर्मनास्त्रागमायुवेदेतिहा-
 सपुराणेषु व्याकरणशब्दव्यषट्काव्यसाहित्यज्योतिःशास्त्रेषु मैथिली-हिन्दी-उर्द्धभाषासु च तत्तच्छास्त्र-
 परिशीलनपर्विद्वद्भिः सुनिबद्धान् शास्त्रीगवेषणात्मक-नूतनसद्विचारप्रवर्तनात्मक-निवन्धान-
 वलम्ब्य सद्विचारधारप्रसारः शब्दशास्त्रे शब्दखण्डे न्याये दर्शनान्तरे ज्योतिषे मिथिलाप्रसिद्ध-
 पञ्जीप्रवन्धे च प्रगाढपाण्डित्यमुपेयुषां शास्त्रार्थप्रतिज्ञुषां तत्त्वबुभुत्सूनां विदुषां शास्त्रार्थ-
 विचारश्च सम्भाव्येते सुतराम् । सुस्वरवद्विश्वलैर्त्वं पुनरत्र प्राक्तनीश्वलोकान्त्याक्षरी संस्कृत-
 मैथिलीहिन्दीभाषासु च रूपकोपरूपकाभिनयाः गीतनृत्यवाद्यादीनां प्रदर्शनानि च सम्पत्यन्ते ।
 एवमधिमिथिलं सुदर्शनानि प्राचीनकलाकौशलचमत्कारप्रकर्षपराणि पदार्थजातानि भविष्यन्ति
 च प्रदर्शितानि । कार्यत्रमः पञ्चभिः षड्भिर्वा दिनैः सम्पन्नो भविष्यति । नियतिथिसूचना-
 प्यचिरेणैव प्राप्त्यते ।

पूर्णास्थाखिलभारतीयप्राच्यविद्यामहासम्मेलनकार्यनिरीक्षकैर्विद्वद्भिर्विदुषां बहुमतं संकलय्य
 तत्तद्विभागेषु सभापतिपदमलङ्कृनूणां येषां नामानि मत्सकाशं सम्प्रेषितनि तान्यत्र
 निर्दिश्यन्ते । शास्त्रार्थविचारामध्यस्थाः—दर्शनेषु श्रीरामचन्द्रदीक्षित, काशीहिन्दूविश्वविद्या-
 लय; व्याकरणे पण्डितश्रीनिरसनमिश्रः, हरिनगर, मधुबनी; शब्दव्यषट्के पण्डित श्रीदीनबन्धु-
 भा, इसहपुर; ज्योतिषे प्रिसिपल श्रीदयानाथभा, मुजफ़रपुर; पञ्जीप्रवन्धे पण्डितश्री-
 रघुनन्दनभा, ककरौड़, मधुबनी । निवन्धविचाराध्यक्षाः—दर्शनेषु पण्डितश्रीमार्कण्डेयमिश्रः,
 महाराणा संस्कृत कालेज, उदयपुर; शब्दव्यषट्के पण्डितश्रीदीनबन्धुभा, दरभंगा; व्याकरणे
 पण्डितश्रीभार्गवशास्त्रीजोशी, विलसनकालेज, मुम्बई; वेदपूर्वमीमांसयोः महामहोपाध्याय-
 श्रीचिन्नस्वामिशास्त्री, विश्वविद्यालय, कलकत्ता; काव्यसाहित्ययोः महामहोपाध्याय-
 श्रीनारायणशास्त्री खिस्ते, संस्कृत कालेज, काशी; ज्योतिषे पण्डितश्री
 धर्मशास्त्रे प्रिसिपल श्रीत्रिलोकनाथमिश्रः, रमेश्वरलंतामहाविद्यालय, दरभंगा; आगम-
 वृणेतिहासेषु पण्डितश्रीसीतारामभा व्यासः, दरभंगा; आयुर्वेदे पण्डितश्रीविश्वनाथभा

कविराजः, दरभंगा । कविसम्मेलनाध्यक्षाः—संस्कृते कविशेखरपण्डितश्रीबद्रीनाथभा, मुजफ्फरपुर; मैथिलीभाषायां पण्डितश्रीसीतारामझा ज्योतिर्विद्, काशी; हिन्दीभाषायां पण्डितश्रीभाखनलालचतुर्वेदी, खाण्डवा; मैथिलीनिबन्धपरिषदध्यक्षः कुमारश्रीगंगानन्दसिंहः, दरभंगा; हिन्दीनिबन्धपरिषदध्यक्षः पण्डितश्रीहजारीप्रसादद्विवेदी, शान्तिनिकेतन (वंगदेशः) ।

तदिह समेष्यद्विर्मिथिलामण्डलमण्डनायम् (नैस्तत्रभवद्विद्विद्विर्मिति परं दर्शनदाने: शास्त्रार्थविचारैत्वं वयमनुग्राह्याः, अपितु स्वस्त्राधीतेषु केषुचिद्विषयेषु विदुषा समक्षं विचारार्थ नातिदीर्घं नातिहस्तः सुनिबद्धो निबन्धो जनवरीमासस्य अन्तिमदिनात्प्रागेव तत्सारांशञ्च पृथगेव लिखित्वा सहैव प्रेषणीयः । अधिवेशनानन्तरं सर्वेषां सन्निबन्धानां प्रकाशनं भविष्यति येन संस्कृतज्ञानां विदुषां प्रगाढपाण्डित्यपरिचयो विदुषामितरेषां च सुकरेणैव भविष्यति । अतः निबन्धलेखने विशेषरूपेण प्रयत्नो विधेयः । अनेनैव वयमपि सर्वथा कृतकृत्या भविष्यामः । स्वयमेकं बहून् वा निबन्धान् लिखित्वा स्थानीयमन्त्रिणः सकाशं सम्प्रेष्य परिष्टु शास्त्रनिबन्धविचारे सम्मिलिताः चिपक्षितः मार्गव्ययादिदानेन च सत्कृता भविष्यन्तीति ।

भृशामाशास्महे च प्रार्थनामिमां सफलयन्तः स्वदेशीयवेशभूषाविभूषिताः श्रीमन्तो नूनमिममवसरं साफल्येन योजयन्तो निजोपस्थित्या स्वागतसमिति समधिकमनुगृह्णीरन् । स्वसमागमन-निबन्धलेखनस्वीकृतिपत्रं स्थानीयमन्त्रिणः सकाशमचिरेण सम्प्रेष्य कृतार्थनीया वयमिति ।

श्रीमदुमेशमिश्रः

चतुर्दश-अखिल-भारतीय-प्राच्यविद्यामहासम्मेलनम्

दरभङ्गा (मिथिला)

स्थानीय-मन्त्री :—

महामहोपाध्याय

डा० श्रीउमेशमिश्र

पत्रसंख्या

प्रयाग,
दरभङ्गा, तिथि १६४

निमन्त्रणपत्रम्

श्रीमत्सु पण्डितवरेषु—

निवेदनम्

मिथिलाप्रान्ते दरभंगाराजधान्यां १६४८ रवीस्ताब्दीयाकटबरमासस्य पञ्चदशदिनादारभ्याष्टादशदिनपर्यन्तं भाविनि महासम्मेलनाधिवेशने पण्डितपरिषदो विविधकार्यक्रमेषु शास्त्रविचारञ्चर्म्मिति च तत्रभवतां समुपस्थितिरत्यन्तमपेक्षिता । अतः स्वसमागमनेनास्माननु-

गृह्णन्तु तत्रभवन्त इत्यम्भर्थनास्माकम् । कृपया पत्रोत्तरपत्रं पूरणीयेषु स्थानेषु प्रपूर्यं त्वरया
प्रेषणीयं येन तत्रभवतां वासस्थानादिप्रबन्धे सौकर्यं स्यादिति ।

‘अतिथिनिवास’
प्राच्यविद्यामहासम्मेलनकार्यालय,
राजदरभंगा,
दरभंगा

भवतां वशंवदस्य
श्रीमदुमेशशम्भमिश्रस्य
स्थानीयमन्त्रिणः

उत्तरपत्रम्

पत्रसंख्या—

श्रीमत्सु स्थानीयमन्त्रिमहाशयेषु सविनयं नत्वा निवेदयते—	
मया पण्डितपरिषदो निमन्त्रणपत्रं प्राप्तम् । तदनुरोधादहम् अक्टूबरमासस्य..	
दिने.....स्वस्थानान्निर्गत्य	दरभंगाराजधानीं.....दिने
वाष्पशकटेन.....अवसरे	समागमिष्यामि । वाष्पशकटविश्रामस्थाने भवदीयान्
स्ववसेवकान् प्रेषयितुमहंन्ति भवन्त : ।	
तिथि—३—१०—४८	भवदीयः—
स्थानम्.....	श्री.....
पोष्ट.....	
जिला.....	
सदस्यसंख्या—	

चतुर्दशाखिल-भारतीय-प्राच्यविद्यामहासम्मेलनम्

दरभंगा (मिथिला)

स्वागतसमितिसदस्यानां निमन्त्रणपत्रम्

स्थानीय-मन्त्री:—

महामहोपाध्याय
पण्डितश्रीउमेशमिश्र
स्वागतसमिति सदस्यवर्ग !

दरभंगा,
तिथि.....४८

ई निवेदन कएल जाइत अछि जे १३५६ साल आश्विन शुक्ल त्रयोदशी शुक्र मध्याह्नसँ
आरम्भ भए पूर्णिमा धरि (अक्टूबर १५ सँ १८, ११४८) दरभंगामे उपर्युक्त महासम्मेलन
होएत । विहार प्रान्तक गवर्नर महाशय अपन उपस्थिति ओ भाषणे सबकाँ अनुगृहीत करताह ।
कार्यक्रमक सूची समय पर भेटत । आशा करतछी आगन्तुक विद्वान् लोकनिक स्वागतमे अपने
सहयोग देब । अएबाक सूचना पूर्वं प्राप्ति कए हम वासस्थानमात्रक प्रबन्ध कए सकब ।

श्रीउमेशमिश्र
स्थानीय-मन्त्री

ई पत्र अनन्तहि प्रवेश-पत्र भेटत ।

पत्रसंख्या

चतुर्दशाखिलभारतीयप्राच्यविद्यामहासम्मेलनम्

दरभङ्गा (मिथिला)

कविसम्मेलन-निमन्त्रणपत्रम्

श्रीमत्सु कविश्वरेषु निवेदनम्

मिथिलाप्रान्ते दरभङ्गाराजधान्यां १६४८ रत्नीस्ताब्दीयाकटूवरमासस्य १६, १७, १८ दिनेषु
भविष्यत्संकृतमैथिलीहिन्दीकविसम्मेलनेषु स्वसमुपस्थितया स्वस्वरचिताभिनवकवितापाठैः
समागतानां विशिष्टविदुषां समाजमस्मांश्चानुगृह्णन्तु तत्रभवन्त इति । स्वसमागमनसमयादि-
सूचनाचिरेणैव प्रेषणीया, येन भवतां निवासस्थानादिप्रबन्धे सौकर्यं स्यादिति ।

‘अतिथिनिवास’

भवतां वशंवदस्य

प्राच्यविद्यामहासम्मेलनकार्यालय,

श्रीमद्भुमेशशराम्र्ममिश्रस्य

राजदरभङ्गा,

स्थानीयमन्त्रिणः

दरभङ्गा

PROGRAMME

Programme for the Inaugural Meeting, October 15, 1948

1. The General President will be received in the special Shamiana near the Main Pandal by Dr. Amaranatha Jha, the Chairman of the Reception Committee and Mm. Dr. Umesha Mishra, the Local Secretary, who will introduce all the Section Presidents to him.

2. Maharajadhiraja will be received by Dr. Amaranatha Jha and Mm. Dr. Umesha Mishra who will introduce to him the General President and Section Presidents and the Members of the Executive Committee.

3. A procession will then be formed in the following order:—

(1) Local Secretary.

(2) Members of the Executive Committee.

(3) Section Presidents (including those of the Pandita Parisad) in Pairs.





Presidential Procession—2

- (4) The General President and the Chairman of the Reception Committee.
- (5) Finally the Maharajadhiraja and H. E. Shri M. S. Aney.

The procession will then march to the Pandal and will enter it from the Main entrance. The audience will receive them standing. The members of the procession will then take their pre-arranged seats. Members of the Executive Committee will take their seats below the dais on the right side. The President and Section Presidents, Patrons, Chairman and Local Secretary will occupy their prearranged seats on the dais.

PROGRAMME

ALL-INDIA ORIENTAL CONFERENCE (FOURTEENTH SESSION)

Thursday, October 14, 1948

Reception Camps open for Members and Delegates coming from outside.

Friday, October 15, 1948

7—0 A.M.	Breakfast in respective Camps.
8—0 to 9—30 A.M.	Meeting of the Retiring Executive Committee in the Raj Secretariat, First floor.
11—0 A.M.	Lunch in respective Camps.
12—30 to 3—30 P.M.	Inaugural Meeting in the Special Pandal, Raj Maidan. (1) President's Procession. (2) National Anthem. (3) Songs of Welcome in Sanskrit and Maithili. (4) Inaugural Address. (5) Address of Welcome by the Chairman of the Reception Committee. (6) Election of the President.

(7) Messages.

(8) Presidential Address by Dr.
R. C. Majumdar.

(9) Address by His Excellency
Shri M. S. Aney on "Ancient
Relations Between India
and Ceylon".

Photograph of the Members
and Delegates of the Con-
ference and the Office bearers
of the Reception Committee
in Anandabag.

4—0 to 5—30 P.M.

Interval.

5—30 P.M.

Tea in respective Camps.

6—0 to 8—0 P.M.

Pandit Parisad in the Pandal.

(1) Address of Welcome.

(2) Scholastic Disquisition
(Shastrartha) in Vyakarana
& Shabdakhanda.

8—0 P.M.

Dinner in respective Camps.

9—0 to 11—30 P.M.

Sanskrit Drama and Classical
Dance in Town Hall (Admis-
sion by Passes).

Saturday, October 16, 1948

(The General Secretary—Dr. R. N. Dandekar or the Local Secretary—Mm. Dr. Umeha Mishra will receive the Nomination papers on the prescribed form for (1) Section Presidentship, as per Rule 12 (c) and (2) for Membership of the New Executive Committee of the All-India Oriental Conference, as per Rule 10 (c) (iii) before 6 p.m. on October 16, 1948).

6—30 A.M.

Breakfast in respective Camps.

7—30 to 11—30 A.M. &

All Sectional Meetings, including
those of the Pandit Parisad to
discuss papers, will simulta-
neously begin in the Chan-
dradhari Mithila College.

1—30 to 2—30 P.M.

Presidential Procession—3



PRESIDENTIAL ADDRESSES AS FOLLOWS:—

7—30 to 8—0 A.M.	Vedic, Room No. 77.
8—0 to 8—30 A.M.	Iranian, Room-B. L. T. 71.
8—30 to 9—0 A.M.	Classical Sanskrit, Room—Physics Practical Class, 64.
9—0 to 9—30 A.M.	Pali and Buddhism, Room No. 30 1st Staff Room.
9—30 to 10—0 A.M.	Prakrit and Jainism, 2nd Staff Room.
10—0 to 10—30 A.M.	History, Room P. L. T.
10—30 to 11—0 A.M.	Archaeology, Room No.
11—0 to 11—30 A.M.	Indian Linguistics, Library Room.
12—0 Noon	Lunch in respective Camps.
1—0 to 1—30 P.M.	Darshana, Room No. 37.
1—30 to 2—0 P.M.	Vyakarana, Room No. 38.
2—0 to 2—30 P.M.	Shabdakhandha, Room No. 39.
2—30 to 6—0 P.M.	Interval.
5—0 P.M.	Tea in respective Camps.
6—0 to 6—45 P.M.	Lecture by Dr. N. P. Chakravarti, Director-General of Archaeology in India on "Our Cultural Heritage and its Future" in the Pandal.
6—45 to 8—0 P.M.	Scholastic Disquisition in the Pandal on: (1) Jyotisha. (2) Panji.
8—0 P.M.	Dinner in respective Camps.
9—0 to 11—30 P.M.	Sanskrit Kavisammelana in the Pandal.

Sunday, October 17, 1948

6—30 A.M.	Breakfast in respective Camps
7—0 to 11—30 A.M. } & }	(Sectional Meetings to continue).
1—0 to 2—30 P.M. }	Presidential Addresses as follows:—

7-0 to 7-30 A.M.	Dravidian Culture, Reading Room.
7-30 to 8-0 A.M.	Philosophy and Religion, Room C. L. T. 67.
8-0 to 8-30 A.M.	Technical Sciences and Fine Arts, Room No. 23.
8-30 to 9-0 A.M.	Maithili, Room No. 36.
9-0 to 9-30 A.M.	Bengali, Room No. 76.
9-30 to 10-0 A.M.	Hindi, Room No. 35.
10-0 to 10-30 A.M.	Islamic Culture, Arabic-Persian and Urdu, Room No. 86.
10-30 to 11-0 A.M.	Veda—Purva-Mimamsa, Room No. 75.
11-0 to 11-30 A.M.	Agama-Purana-Itihasa Room No. 85.
12-0 Noon	Lunch in respective Camps.
12-30 to 1-30 P.M.	Meeting of the Linguistic Society, Library Room.
12-30 P.M.	Photograph of the members of the Reception Committee and Pandit Parisad.
1-0 to 3-0 P.M.	Hindi Kavisammelana, Pandal.
1-0 to 1-30 P.M.	Dharmashastra, Room No. 73.
1-30 to 2-0 P.M.	Jyotisha, Room No. 84.
2-0 to 2-30 P.M.	Kavya-Sahitya Room No. 89.
2-30 to 4-30 P.M.	Council Meeting in Raj Secretariat.
4-30 P.M.	Garden Party by the Maharajadhiraja in the Lakshmiishwar Vilas Palace grounds by Special invitation.
6-0 to 8-0 P.M.	Symposium on 'Sanskrit as the Lingua Franca of India' in the Conference Pandal.
8-0 P.M.	Dinner in respective Camps.
9-15 to 11-15 P.M.	Maithili and Hindi Dramas in

the Town Hall (Admission by special Passes).

Monday, October 18, 1948

6-30 A.M.	Breakfast in respective Camps.
7-0 A.M.	Sectional meetings to continue as before.
7-0 to 8-30 A.M.	Symposium on 'East & West' Conference Pandal.
7-0 to 7-30 A.M.	Ayurveda, Presidential Address Room No. 88.
8-30 to 9-30 A.M.	Symposium on "the Problem of Maithili". Pandal.
9-30 to 11-30 A.M.	Meeting of the New Executive Committee in Raj Secretariat.
12-0 Noon.	Lunch in respective Camps.
3-30 to 4-30 P.M.	Symposium on "One Act Natak in Sanskrit" in the Pandal.
4-30 P.M.	General Concluding Session in the Pandal.
5-30 P.M.	Tea in respective Camps.
6-30 to 7-0 P.M.	Interval.
7-0 to 8-30 P.M.	Maithili Kavi Sammelana in the Pandal.
8-0 P.M.	Dinner in respective Camps.
8-30 to 11-30 P.M.	Variety entertainment in Town Hall (Admission by Special Passes).

Tuesday, October 19, 1948

6-30 A.M.	Breakfast in Respective Camps.
	Excursions to Janakapur, Dhanukha by train.

स्वागत-गीतिः

(भैरवी-रागिण्यभिगेया)

स्वागतमितः समन्तात्

समितौ समागतानाम् ।

(१)

दिनमद्य सुप्रभातं रजनी प्रभातकल्पा ।
प्रतिभाति नः प्रभा वः प्रभुरेव भावुकानाम् ॥

(२)

शुभ्राम्बरा प्रभाते स्नाता हिमाम्ब-पूरे ।
पद्मैः समर्चनार्थं शरदद्य सङ्घतानाम् ॥

(३)

पादैः सरित्प्रवाहैः द्रुमजैर्दलप्रसूनैः ।
दूर्वासनैः पुरस्तान्मिथिला स्थिता बुधानाम् ॥

(४)

निष्पङ्कशस्यवासा जननीव वत्सला भूः ।
संवर्धनाय युक्ता द्वरादिहागतानाम् ॥

(५)

प्रकृतिः स्वयं प्रवृत्ता तत एव किं निवृत्ताः ।
वयमद्य निर्वृताः स्मो दयया दयानिवतानाम् ॥

—श्रीसुरेन्द्रभा ‘सुमन’

Sung by—Shri Hrishikeshanarayana Choudhari

स्वागत-गान

जागु हे मिथिला-जननि ! दए रहल प्राची-किरण दर्शन ।
आइ उपटल अपन आडनमे रचू स्वागतक अरिपन ॥
युग अनन्तर पुनि एतय अछि ब्रह्मवादिक सभा लागल ।
आइ जनकक ज्ञान गोतम-याज्ञवल्क्यक प्रभा जागल ॥
जतय कुरुपाञ्चाल काशी-कोशलक कांची-कलापक ॥
अर्ग वंग कर्लिंग मगधक दक्षिणोत्तर भरत-खण्डक ॥
दिशा-विदिशा देश-देशक प्राच्यविद्या-गुरु समागत ।
आइ पाहुन छथि बबल ई भाग्य दुर्लभ युग-युगागत ॥
आइ कोशी-गंडकी धारक विमल जल पाद लावओ ।

आइ कमला वागवती पावन सलिल अर्धक चढ़ावओ ॥
 आइ हिमवत बनक सीमा पुष्प-पत्रक भरओ डाली ।
 आइ गङ्गाजल अपन अतिथिक करओ अभिषेक पाली ॥
 आइ सरदक चान चानन दनि रचओ पाहुनक पूजन ।
 आइ द्विज-कुल करओ बन-वन पर्व-हर्षक ललित कूजन ॥
 तीरभुक्तिक माटि ई जेहिसँ उपजली जननि सीता ।
 वागवतीकेर पानि ई जे पीवि विरचल व्याघ गीता ।
 अपन बाड़िक साग ई जे खायि वाचस्पति अयाची ।
 जतय धूलि लौटायि शङ्कर उदित उदयन गगन प्राची ॥
 पक्षधर गंगेश मण्डन—वचन जत तड़िपत्र पुञ्जित ।
 गेह-गेह वनोपन कवि-कोकिलक पदगान गुञ्जित ॥
 ओहि विदेहक भूमि-जल-तृण-वचन लए आतिथ्य कएलहुँ ।
 अछि भरोस दयाक जे अपने सदैव सहेजि अएलहुँ ॥
 बन्धु-बृन्द ! अभाव सबहुक स्वागतक नहि आन साधन ।
 भाव मात्र जेता रविक लग दीप सिन्धुक जलाराधन ॥
 आगमन अपने सभक तिरहुतिक उपवन शरद लाओत ।
 मेटि दुर्दिन भार्य-नभ पुनि कए निरभ्र प्रकाश पाओत ॥

—श्रीसुरेन्द्रभा ‘सुमन’

Sung by:—Shri Virendra Jha and Satishachandra Jhar

SYMPOSIA

SYMPOSIUM ON ‘SANSKRITA AS LINGUA FRANCA’

Summary of the Symposium—Dr. V. Raghavan (Madras University), opening the symposium, said that most South Indian languages contained large Sanskrit vocabularies and Sanskrit could be the common medium without any sentimental opposition from any Province. He believed Sanskrit contained technical terms for use in text books. He urged the adoption of Sanskrit for cultural unity, without which India would develop parochialism which may prove disastrous.

Dr. Suniti Kumar Chaterjee (Calcutta University) opposed Dr. Raghavan and pointed out the utility of Bazar Hindustani

which was understood all over India, while Europe was without a common language.

Dr. V. Raghavan made a forceful plea for Sanskrit to be the 'lingua franca' of India. He said the claim of Sanskrit was supported by men like Bengal Governor H. E. Dr. K. N. Katju and Mr. C. R. Reddi, a great educationist. Sanskrit, Dr. Raghavan added, was the parent of all languages and pointed out that South Indian languages contained high percentages of Sanskrit vocabularies. He suggested that it was the only common medium among the Provinces and it was superior to Hindi. Apart from richness of literature, philosophy and treatises on science and worldly subjects, it was the only language which can provide technical terms for text books.

He further pointed out that it would provide the rallying point for all provinces which would owe equal allegiance to this language as against the current parochialism.

He also pointed out that it would revive the cultural affinity with the South and East Asian countries with which India had cultural relations in the past. He quoted views of Dr. F. W. Thomas of Oxford, who said that Sanskrit could befittingly be the 'lingua-franca' of India.

Dr. A. S. Altekar said demand for Sanskrit was impractical and Sanskrit stood no chance of getting a plea as the 'lingua franca'.

Pandita Kshama Devi, a Sanskrit poetess from Bombay, pleaded for Sanskrit and claimed that by simplification Sanskrit was the easiest to teach. She said when people could learn Russian, there was no reason why they could not learn Sanskrit.

Those who opposed Sanskrit were Dr. Altekar, Dr. Baburam Saksena and Dr. Majumdar. No votes were registered.

Altogether, 10 speakers spoke on the subject.

SYMPOSIUM ON EASTERN-WESTERN PHILOSOPHIES

"The newly earned political freedom has brought with it many responsibilities and one of them is the responsibility of thinking for ourselves as we have begun to stand on our own legs and

looking at the world and ourselves from our own angle" said Dr. Dharendra Mohan Dutta of Patna College opening the symposium on Eastern and Western philosophies under the presidency of Dr. Raju of Andhra University.

Dr. Dutta continued: "Many problems are emerging and demanding solution not only on political and international level, but also on ideological level. International problems pressed beyond certain points assume the character of philosophical problems. The conception of democracy, for example, turns ultimately on philosophy of individuality. Similarly political concepts of non-violence and Satyagraha are based on philosophy of Ahimsa and Satya. A sound rational philosophy is therefore, indispensable for a free nation.

Concluding Dr. Dutta said: "Indian philosophical outlook requires a balanced synthesis of the two tendencies, one, dynamism and the practical realism of West and the other, the Indian consciousness that the spirit, case of reality, which is manifest in finite centres of space and time also transcends these barriers. They first lead us to remove our lethargy and inactivity and influence our practical life and secondly, to remember that this life was not all and we should do nothing in our daily life of social and political activity that offended the higher laws of spiritual progress".

Prof. H. D. Bhattacharya, retired Professor of Dacca University, was the next speaker. He pointed out how certain theories on law of Karma might cause harm to individual and social progress by wrong emphasis and exaggeration.

Dr. B. L. Atreya (Benares University) who has just concluded a tour of Europe, America and China said Indian culture and religion were misrepresented abroad and he urged sending out of erudite scholars abroad on this work of great national importance just as the West sent missionaries to India.

Pandit Awadhabihari Jha representing Patna University said that Oriental Conference must open a section of Dharmashastra also.

SYMPOSIUM ON THE 'PROBLEM OF MAITHILI'

The President of the Maithili Section opened the symposium. He said that he had given his views on the problem in his Presidential Address.

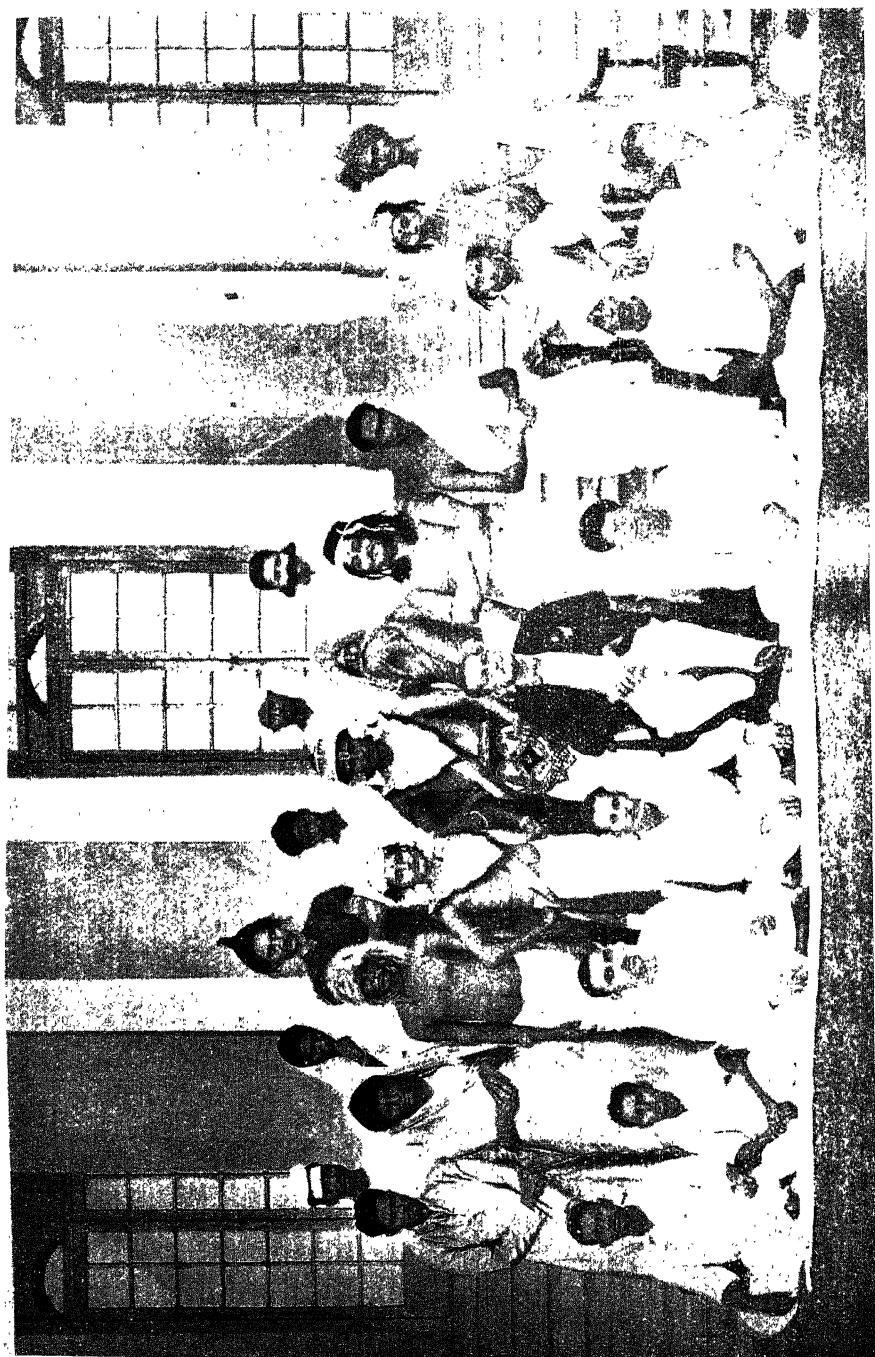
Dr. Suniti Kumar Chatterji, speaking in Bengali posed the problem of Maithili thus: He said that there were four criteria to decide if Maithili was a competent language. In the first place it has to be seen if the language had a distinct grammar. So far as grammar was concerned, he said that there were several unique factors in Maithili grammar which were different from other North Indian languages. Secondly, he remarked that there should be a sufficiently rich and independent literary heritage. In this regard he referred to the work of Dr. Jayakanta Mishra on Maithili Literature, and observed that the claims of Maithili as a literary language of several centuries' standing could be judged when this work was published. Thirdly, whether the language was desired by the people who spoke it. It was necessary that the Maithili speakers should not feel shy in speaking or using their mother-tongue. This the Maithili speakers should themselves attest. Lastly, he maintained that there should be some difficulty experienced by Maithili speakers in learning Hindi. He supported the case of Maithili as it fulfilled all these conditions.

Dr. Subhadra Jha replied to the points raised by Dr. Chatterji. He explained the difficulties experienced by Maithili speakers in adopting by force Hindi as their mother-tongue. He regretted that the Patna University and the Bihar Government were not helpful to Maithili.

Prof. Tantranatha Jha also pleaded for Maithili to be the medium of instruction at all stages of education, from primary to post-graduate.

Rajapandita Baladeva Mishra eloquently appealed that all those who lived in Maithili speaking area should wholeheartedly co-operate and support the cause of Maithili, their mother tongue, irrespective of caste, creed or nationality.

Actors in the Dramas



There were others eager to speak but for want of time the President wound up the symposium and envisaged an early acceptance of Maithili's place in administrative and educational fields of the Province. All business was done in Maithili in this symposium.

DRAMAS

Sanskrit Drama

VENI-SAMHARA

(Third Act)

Substance

This is the story from the Mahabharata only, one act of which, the third act, is being staged today. This reminds us of all the vows taken by Bhimasena against Prince Dussasana. This act depicts the heroic quarrel between prince Karna and Ashwathaman who has just heard of the news of the death of his father (Dronacharya).

पूरुष—पात्र

राक्षस—श्रीमदनाथभा

अश्वत्थामा—श्रीकृष्णबलभभा

कर्ण—श्रीचेतनाथभा

दुर्योधन—श्रीवीरेन्द्रभा

सूत—श्रीमदनाथभा

कृपाचार्य—श्रीबुद्धिकरभा

स्त्री—पात्र

राक्षसी—श्रीब्रह्मानन्दसिंहभा

Maithili Drama

JIMUTA-VAHANA-CHARITA

Male Parts

1. *Jimuatvahana*—Jadunatha Jha.
2. *Vidusaka*—Maninath Jha.
3. *Mitravasau*—Buddhikar Jha.
4. *Jimutaketu*—Girijanandan Jha.
5. *Sunanda “Pratihari”*—Maninath Jha.

6. *Dwarapala*—Chandrakant Mishra.
7. *Garuda*—Digambar Jha.
8. *Tapaswi*—Yoganatha Jha. Thakur.
9. *Bhritya*—Yogeenatha Jha.
10. *Vandi*—Chetanath Jha.
11. *Kanchuki*—Chetanath Jha.
12. *Shankhachuda*—Madanath Jha.

Female Parts

1. *Malayavati*—Brahmananda Singh Jha.
2. *Chaturiya* (maid)—Shivanatha Jha.
3. *Manohariya* (maid)—Chandrakanta Mishra.
4. *Maharani*—Umesh Mishra.
5. *Vriddha*—Maninatha Jha.
(mother of Shankhachuda).
6. *Gauri*—Kripanatha Jha.

Substance

This is a story of prince Jimutavahana from the kingdom of Gandhar. Whilst in his wanderings in the Himalayas he sees and falls in love with Malayavati, the daughter of the king of that region and is married to her. He is seen next walking about with his brother-in-law, Mitravasu (brother of princess Malayavati). He is shown a heap of skeletons on one of the hill-tops. Mitravasu tells that they are the remains of snakes which Garuda, king of the birds, gets for his meals every day as arranged by the king of snakes. Prince Jimutavahana is shocked to hear it. He manages to offer himself as Garuda's food for that day in place of Shankhachuda, the snake nominee of that day. Prince Jimutavahana's parents with princess Malayavati happened to hear of this from Shankhachuda and meet Garuda with prince Jimutavahana when the former is already repenting. On princess Malayavati's invocation Goddess Gauri descends from the Heavens and restores prince Jimutavahana to life. Meantime Garuda brings and sprinkles nectar over everybody restoring the life even of the snakes whom he had killed before.

First Act

Jimutavahana, Vidusaka, Malayavati, Chaturiya, Tapaswi.

Second Act

Manohariya, Chaturiya, Malayavati, Vidusaka, Jimutavahana, Mitravasu, Vandi.

Third Act

Vidusaka, Jimutavahana, Malayabati, Chaturiya, Mitravasu.

Fourth Act

Kanchuki, Dwarapala, Jimutavahana, Mitravasu, Vriddha, Sankhachura, Bhritya, Garura.

Fifth Act

Sunada "Pratihari", Jimutaketu, Malayavati, Shankhachuda, Garura, Jimutavahana, Gauri.

HINDI DRAMA

SITA TYAGA

Male Parts

1. *Rama*—Sri Revatinath Jha.
2. *Lakshmana*—Sri Kripa nath Jha.
3. *Bharata*—Sri Maninath Jha.
4. *Satrughna*—Sri Budhikar Jha.
5. *Vibhishana*—Sri Yadunath Jha.
6. *Sugriva*—Sri Digambar Jha.
7. *Hanuman*—Sri Yognath Thakur.
8. *Dwarapala*—Sri Madnath Jha.
9. *Sumagadha*—Sri Yoginath Jha.
10. *Vidushaka*—Sri Budhikar Jha.
11. *Vijaya*—Sri Yoginath Thakur.
12. *Suraji*—Sri Mahinath Jha.
13. *Valmiki*—Sri Shivnath Jha.
14. *Mangala*—Sri Saurindranath Chakarvarty.
15. *Bhadra*—Sri Chandrakant Mishra.
16. *Fakir*—Sri Brahmanand Singh Jha.

Female Parts

1. *Sita*—Sri Brahmanand Singh Jha.
2. *Vichitra*—Sri Shishnath Jha.
3. *Sakhi No. 1*—Umesh Mishra.
4. *Sakhi No. 2*—Chetnath Jha.

Substance

It is the story from Ramayana after Shri Ramachandra had conquered Ravana and returned to his kingdom after the end of his exile. Like a good and benign king that he was, he sent his agents to find out if his subjects were happy with his rule. One of them who had been to the Capital brought a very sad and annoying news that some people were throwing doubt on Sita's loyalty and faithfulness towards him. On hearing this Shri Ramachandra consulted his brothers and decided to banish Sita. He asked Lakshmana to take her to a forest and leave her there. On being left alone in the forest Sita decided to throw herself in the Ganga. Sage Valmiki appears from his hut and dissuades her from doing so.

First Act

Chorus

Second Act

Dwarapala, Rama, Vibhishana, Sugriva, Hanuman

Third Act

Rama, Vidushak, Sita

Fourth Act (a)

Rama, Vidushaka, Sita, Vichitra
Sakhi No. 1, Sakhi No. 2

Fourth Act (b)

Lakshmana, Sita, Rama

Fifth Act

Sumagadha, Vijaya, Suraji, Bhadra, Mangaladuta

Sixth Act

Rama

Seventh Act

Fakir

Eighth Act

Rama, Dwarapala

Ninth Act

Lakshmana, Rama, Bharata, Satrughna, Sita

Tenth Act

Sita, Valmiki, Lakshmana

VARIETY ENTERTAINMENTS

अक्टूबर १८, १९४८ सोमवार राति साढ़े आठ बजे टाउन हौल दिनभंगामे, विविध मनो-रञ्जन कार्य प्रारम्भ भेल। श्री ३ मात् राजाबहादुर विश्वेश्वररासह साहेब, मिथिलाक प्राचीन, मध्यकालीन एवं अर्वाचीन संगीतक प्रसंग अत्यन्त छोट किन्तु महत्वपूर्ण भाषण दए एकर उद्घाटन कएल। उपस्थिति-संख्या सहस्रावधि छल। सर्वप्रथम नवटोल-निवासी एक अष्टवर्षीय बालक श्रीपद्मानन्दभा सस्वर 'नवमणिमाला स्तोत्र' पाठ कएल, तदुत्तर अमना निवासी स्वर्गीय संगीत मार्त्तण्ड पण्डित क्षितिपाल मल्लिकजीक सुपुत्रद्वय पण्डित श्रीमहावीरमल्लिक जी एवं पण्डित श्रोयदुवीर मल्लिक जीक ध्रुपदलय पर बान्हल वेदगान भेल। ऐहि गानक संग ओही गामक निवासी पण्डित श्रीविष्णुदेवमल्लिक जी मृदंगचार्य मृदंग बजौलन्हि। गान एवं वादन सैं आगत सज्जनलोकनि अत्यन्त प्रभावित भेलाह।

ऐहि ध्रुपदगायनक पर सितार मास्टर पण्डित श्रीरामेश्वर पाठकजी सुरबहार सितार पर अत्यन्त हृदयार्थक विलम्ब गति बजाओल।

तदुत्तर अमना ग्रामनिवासी, स्वर्गीय राजितराममल्लिक जीक सुपुत्र पण्डित श्रीरामचतुर मल्लिक गायनाचार्यक खेआलगान प्रारम्भ भेल। हिनक गायनक संग काशीक एक विख्यात तबला बजौओनिहार पण्डित श्रीश्यामलाल तबला बजौलन्हि। मालवगेश राग मे बान्हल संस्कृत शब्द मे खेयाल ततेक आकर्षक भेल ये सभ चित्रवत् भए गेलाह।

अतः पर जगतपुर ग्रामवासी पण्डित श्रीउमाकान्तमिश्र एवं सितारमास्टर पण्डित श्रीरामेश्वर पाठक जीक बालक पण्डितश्रीरामनारायणपाठकजी दलबादल सितार बजौलन्हि।

अन्तमे सरिसब ग्रामनिवासी पण्डित श्रीआनन्दमिश्र अत्यन्त ललित स्वर मे विद्यापति रचित गान कएल, जाहि सैं समस्त आगतसंज्ञनक विशेष मनोरञ्जन भेल। ११ बजैत राति मे ई कार्य सामप्त भेल।

श्रीईशनाथद्वा

संयोजक

MESSAGES

धनुर्भूङ्क्षेत्रे प्रचलतः अखिलभारतप्राच्यविद्यासंमेलनस्य चतुर्दशस्याधिवेशंनस्य सिद्धचर्यं
श्रीमत्काञ्चीकामकोटिपीठाधिष्ठितश्रीमज्जदगुरुश्चाङ्कराचार्यः अनुगृहीतं श्रीमुखम्

॥ श्रीः ॥

॥ चन्द्रमौलीश्वर ॥



स्वस्ति श्रीमदखिलभूखण्डलालंकारत्रयस्त्रिशत्कोटिदेवतासेवित-श्रीकामाक्षीदेवीसनाथ-
श्रीमदेकाम्रनाथ- श्रीमहादेवीसनाथश्रीहस्तगिरिनाथ- साक्षात्कारपरमाधिष्ठानस्त्यव्रतनामांकितका-
ञ्चीदिव्यक्षेत्रे शारदामठसुस्थितानाम्, अतुलितसुधारसमाधुर्यकमलासनकमिनी-
धम्मिल्लसम्फूल्लमल्लिकामालिकानिष्ठान्दमकरन्दभरीसौवस्तिकवाङ्निगुम्भविजृभणानन्दतुन्दिलित-
मनीषिमण्डलानाम्, अनवरताद्वैतविद्याविनोदरसिकानाम्, निरन्तरालंकृतीकृतशान्ति-
दान्तिभूम्नाम्, सकलभुवनचक्रप्रिष्ठापकश्रीचक्रप्रिष्ठाविद्यातयशोऽलंकृतानाम्, निखिल-
पाषण्डषण्डकण्टकोद्घाटनेन विशदीकृतवेदवेदान्तमार्गषम्पत्रिष्ठापकाचार्याणां, श्रीमत्परम-
हंसपरित्राजकाचार्यवर्य-श्रीजगदगुरु-श्रीमच्छङ्करभगवत्पादाचार्याणाम्, अधिष्ठाने सिंहासना-
भिषिक्त-श्रीमन्महादेवेन्द्रसरस्वतीसंयमीन्द्राणाम्, अन्तेवासिवर्य-श्रीमच्छन्दशेखरेन्द्रसरस्वती
श्रीपादः क्रियते नारायणस्मृतिः ।

राज्यपरिपालनसौष्ठवे विषयालिप्ताखण्डानन्दानुभूतौ चैकादर्शत्वेनावालगोपालं, तथैव
भगवद्गीतासूपानिषत्यु च विदितस्य जनकमहाराजस्य तदादेष्टुमैवेयीसद्वितीयस्य याज्ञवल्क्यस्य
चाध्यात्मविद्याप्रचारेण या परमं पवित्रिता, तथा पातित्रत्यादर्शभूतायाः श्रीसीतादेव्या जन्मना च
भाग्यवती, तस्यां मिथिलायां स्वनाम्ना धर्मभूतिश्रीरामचन्द्रवीर्यप्रस्थापके धनुर्भूङ्क्षाल्यप्रदेशे
अखिलभारतीय-प्राच्यविद्यासम्मेलनस्य चतुर्दशमधिवेशंन सम्पादयत इति स्थाने ॥

ईदूरासम्मेलनादिद्वारा साध्यकास्तस्यास्सकलप्रजाश्रेयस्करं धर्मानुबन्धिनीतिमार्गं
सर्वभूखण्डावारकनिबिडाहन्तात्मस्विनीप्रस्तं विविधप्रत्लकलारत्नरत्नदीपप्रदीपनेन ऋष्युजन-
सञ्चारयोग्यं श्रीचन्द्रमौलीशकृपया सम्पादयन्तससमवाप्नुवन्तु शवश्रेयससन्तीरित्याशास्महे ॥

विजयात्रास्थानं वेङ्गटाद्यग्रहारः
श्रीशा. शके १८६०
सर्वधारिसं—भाद्रपद बहुल
प्रथमा भानुवासर: १६—६—४८.

नारायणस्मृतिः

SRIMUKHAM

Sent by

H. H. JAGADGURU SRI SANKARACHARYA OF KANCHI
KAMAKOTI PEETHA

for the success of the

14TH ALL-INDIA ORIENTAL CONFERENCE
DARBHANGA

It is but proper that the fourteenth session of the All-India Oriental Conference should meet at Darbhanga which by its very name proclaims the prowess of Sri Ramachandra the embodiment of *Dharma*, in the land of Mithila blessed with the birth of the exemplar of *Pativrata*, Sri Sitadevi, and highly sanctified by the philosophy of *Atma-Vidya* propagated by Yajnavalkya the lord of Maitreyi and his disciple Maharaja Janaka who is known, in the Bhagavad Gita and the Upanishads and among common folk as well, as the ideal not only of excellent kingly rule but of spiritual experience free from all mundane taint.

We hope that through this Conference, its President and members would light the jewel-lamps of new and varied arts and learning and make the path of public life, engulfed by the darkness of egotism which is enveloping the whole world, fit for the movement of straightforward people, so that, keeping close to *Dharma* it may lead to the welfare of the whole humanity. We hope that you will, by the grace of Lord Chandramaulisvara achieve this and have a continuous succession of welfare.

Camp
Venkatadri Agaram,
Villupuram
S. I. Ry. 19-9-48

Towards this end, we direct our thoughts to Lord Narayan.

PRIME MINISTER,
INDIA

NEW DELHI
September 24, 1948

I send my good wishes to the All-India Oriental Conference which is going to be held in Darbhanga in October next.

JAWAHARLAL NEHRU

*Shri Umesh Mishra,
Allahabad University,
Allahabad.*

NEPAL

21st September 1948

I have learnt with much interest that the Fourteenth Session of the All-India Oriental Conference is being held in Darbhanga (Mithila), from October 15 to 18, 1948. I have much pleasure in sending the Conference my best wishes for a very successful and learned Session.

MOHUN SHAMSHER JANG BAHADUR RANA
Maharaja,
*Prime Minister and Supreme
Commander-in-Chief, Nepal.*

The Local Secretary,
Fourteenth All-India Oriental Conference,
Darbhanga (Mithila)

CAMP PILANI
JAIPUR STATE
September 29, 1948

Dear Mishraji,

I thank you very much for your kind invitation dated 3-9-48 to the 14th All-India Oriental Conference at Darbhanga, but I am sorry to say that I will not be able to attend the Conference as I have decided to stay here till 22nd October, for reasons of health. *I wish the Conference all success.*

Hope you will excuse me.

Yours sincerely,
RAJENDRA PRASAD

Shri Umesh Mishra,
Local Secretary,
14th All-India Oriental Conference,
Darbhanga (Mithila)

MINISTRY OF EDUCATION
GOVT. OF INDIA
NEW DELHI

NEW DELHI
The 5th October, 1948

Dear Sir,

In sending my greetings to the Fourteenth Session of the All-India Oriental Conference, I cannot help feeling that the field of Oriental learning and research is one in which we should have taken the lead. The fact, however, is that European institutions and scholars have till now been in the forefront in all these studies. We are grateful for the services they have rendered but we must, nevertheless, endeavour to take our rightful place in this field. Independent India must take the lead in research and study of Oriental learning and culture and serve as an example to all other Oriental countries.

The present Session is taking place in Darbhanga, reputed in ancient traditions as Mithila. It is hardly necessary to remind the learned audience that this was once the home of Nyaya and Mimamsa Schools of Philosophy. I hope and trust that the memory of its old traditions will inspire the Conference to take decisions that will produce a new spirit in the country and help it to build up a new school of research and scholarship worthy of our past.

I regret that pressure of work prevents me from attending the Conference but I must convey my best wishes for the success of the Conference and assure you that my thoughts are with you on this occasion.

Dr. Umesh Mishra, M.A., D.Litt.
Allahabad

A. K. AZAD
Minister for Education

GOVERNOR OF WEST BENGAL

GOVERNMENT HOUSE
Calcutta
6th September 1948

I am glad to know that the XIV session of the All-India Oriental Conference will be meeting in Darbhanga from the 15th to the 18th October, 1948. The name of the Conference is not, I am afraid, properly indicative of the important work which it has done in the past and of which the importance now in a Free India has increased a hundred-fold. Indian learning and culture, in spite of the ardent labours of a devoted band of scholars, both in the East and in the West, was suffering from an inferiority complex. It had to justify itself in the eyes of the world of learning and scholarship. For decades it has been labouring to dissipate the prevalent impression not only in the Western world but even in India itself that our ancient wisdom and philosophy and literature were not of any great value and had not made any contribution to the well-being and advancement of humanity. It is gratifying that much of that mist of ignorance and prejudice has been dispelled, and we in India now realise the magnificence of the cultural treasure which we have inherited from our ancestors, and even in the West the healing message of Indian wisdom is finding increasing appreciation. I trust that now that we have achieved political independence, we shall intensify our researches, and Indian scholars of learning and knowledge will work in this field with redoubled energy. It is our cultural ties with the remotest past that bind us together and, indeed, they have become the flesh of our flesh and the bone of our bone. In order to understand the genius of our people understanding of the past is a necessity and in this enterprise the solution of the language problem has a most important bearing. While dialects and the common language of the people have varied from region to region and from century to century, literary Sanskrit has remained as a vitalising and unifying factor in our culture during the past many thousands of years. Every regional language draws its inspiration from the well of Sanskrit. In ancient times, when transport was exceedingly difficult, Sanskrit was undoubtedly the

language of learned intercourse throughout the length and breadth of India, and even though it may not have been the spoken language of the common people yet any one who pretended to learning was fully proficient in it. It seems to me that much wider study of Sanskrit is essential, not only for understanding the best, and the true interpretation and enjoyment, of our cultural inheritance but also for the development of our regional languages. It may sound paradoxical, but nevertheless it is true that the best way to acquire mastery of Hindi, Bengali, Marathi and Gujrati and other regional languages is through the mastery of Sanskrit. I trust that our young men and women will turn to that well of knowledge with the greatest keenness. In this connection may I draw the attention of the conference to an important aspect of Sanskrit learning. It is said that in different parts of India the pronunciation of Sanskrit varies considerably. Its pronunciation is very much affected and modified by the local and regional language. A Bengali would read Sanskrit in a perfectly different manner than a Sanskrit scholar from Kashi or Mathura or Kanjivaram. I respectfully suggest that there should be a movement to ensure that there should be a uniformity throughout India in spoken Sanskrit so that it might be understood with ease wherever and by whomsoever it may be spoken.

I wish all success to this Conference.

KAILAS NATH KATJU

GOVERNOR OF BOMBAY.

GOVERNMENT HOUSE
Ganeshkhanda
(Bombay Province)
October 11, 1948

I gladly send my good wishes to the 14th Session of the All-India Oriental Conference which has a very worthy President (*Patron*) in the Maharajadhiraja of Darbhanga, whose Father I had the privilege of knowing. Oriental literature and culture or rather Oriental Learning has been sadly neglected by us in the past. In fact till recently research in oriental literature had been

largely left to European scholars. Things are rapidly improving but much leeway has to be made up. The All-India Oriental Conference can do much to help. I wish all success to its deliberations.

MAHARAJ SINGH

Governor of Bombay

To

The Local Secretary,
XIV All-India Oriental Conference,
Darbhanga (Mithila).

Sri Umesh Misra.

Unable to be present. Wish success.

SAMPURNAND
Minister of Education,
U. P. Government

COUNCIL HALL

Poona, 10th September 1948

Dear Sir,

I thank you for your kind invitation to the Fourteenth Session of the All-India Oriental Conference. As, however, I shall be engaged in the Legislative Assembly work at the time I regret that I am unable to accept it. I wish the Conference all success.

Yours sincerely,
B. G. KHER

Dr. Shri Umesh Mishra, M.A., D.Litt.,
Local Secretary, Fourteenth All-India
Oriental Conference,
Allahabad University,
Allahabad.

प्रधानमन्त्री—सचिवालय
NAGPUR

30th Sept. 48

Message for the 14th All-India Oriental Conference, Darbhanga

"India is the proud land of Saints and Rishis, Mahatma Gandhi being the latest in the line. She owns a glorious ancient culture, and in the past led the world in the arts of peace. The wheels of Destiny threw her in the back-ground for some time. Now that she has come to her own, cultural reconstruction should occupy an important place in the future national programme. India has always been the hope of a troubled humanity. It will be given to the oriental scholars to interpret India to the world by bringing to light the hidden wealth of her ancient wisdom. I have no doubt, they will fulfil this trust and win back for India the place of honour that was hers."

R. S. SHUKLA
Premier, C. P. and Berar

PANDIT LINGARAJ MISRA
MINISTER
EDUCATION, HEALTH & L. S. G.
ORISSA

Cuttack
10th Sept. 1948

Dear Dr. Mishra,

Your letter of 5th September 1948 inviting me to the 14th session of the All-India Oriental Conference to be held at Darbhanga in October next under the patronage of the Maharajadhiraj of Darbhanga and under the presidentship of Dr. Mazumdar. Owing to pressure of work, I am afraid it will not be possible for me to be present in person at the Conference, although I am much interested in such organisations which have the encouragement of oriental study as their objective. It is needless to say that after the attainment of independence by the coun-

try, every Government must take it as a major programme to advance Oriental study and research which have so far been neglected under an alien Government. I wish your Conference every success and shall be following its proceedings with intense interest.

Dr. Umesh Mishra, M.A., D.Litt.,
Allahabad

Yours sincerely,
L. MISRA

No. F. 5/48-C
Indian Historical Record Commission
(National Archives of India)
Queensway, New Delhi
The 6th October, 1948

Dear Dr. Mishra,

In view of important official preoccupations here it will not be possible for me to leave headquarters to attend the fourteenth All-India Oriental Conference to be held at Darbhanga from the 15th October next. I however wish the Conference a success and will be very much obliged if you will kindly convey my best wishes to all my friends who will attend the Conference.

With best regards.

Yours sincerely
S. N. SEN

Dr. Umesh Mishra, M.A., D.Litt.,
Local Secretary, All-India
Oriental Conference
Allahabad University
Allahabad

कानपुर
२६-६-४८ ई०

पण्डितवर महामहोपाध्याय डाक्टरश्रीमत्सु उमेशमिश्रेषु नतयस्सन्तु ।

पठिता मया श्रीमतां सूचना संस्कृतसाप्ताहिकपत्रे यद्भवताम्मन्त्रित्वे अखिल-भारतीय प्राच्यविद्या-महासम्मेलनस्थापितवेशनम्महता समारोहेण मिथिलायाम्भविता । समाचारोऽयम्मां सम्मोद्दभिरितमकरोत् ।

ऋते प्राच्यविद्याप्रचारान्न संसारे सुखशान्तिः । सम्भवेति मया निश्चिता विश्वभ्रमणेषु । अस्मत्पूर्वजानां विचारधारा अद्यापि पाश्चात्यविद्युषः विस्मितान् करोतीति मया प्रायेणानुभूतं विद्युषां समूहेषु । सदुःखं कथ्यते तथापि यदस्मत्सम्यतायाः दिग्दर्शनमन्येषु विदेशोपु प्रायः शून्यस्मिव अधुना प्रतिभाति । कारणमस्माकं संस्कृतिः यस्यां देववाण्यां सञ्चिता तस्याः प्रचारः नास्माभिः कृतः विदेशोषु । यत्किञ्चिन्नात्र ज्ञानमस्मद्विषये वर्तते तत्केवलमाङ्गल-भाषामाध्यमैव । किन्तु अपर्याप्तमेतत् ।

समागतस्स कालः यदाऽस्माकं शतशः विद्वांसः श्रीमन्तश्च एकीभूया

स्मत्पूर्वजानां विचारधाराप्रचाराय कठिवद्वा भवेयुः । अनेनैव क्रमेण वयं भाग्वांसिनः विश्वस्मिन् शान्तिस्थापनं कर्तुमहंयिष्यामः । अन्यथा जनसंहारः प्रतिभाति ।

एतन्मनसि निश्चित्य महासमेलनस्य समारोहः समुचितः प्रशंसनीयवच । पत्रमिदं कृपया सम्मेलने पठित्वाऽनुगृह्णन्तु मां श्रीमन्तो भवन्त इति ।

श्रीमतां विधेयस्य
श्रीहरिगोविन्दसिंहस्य

The P. E. N.

A World Association of Writers

Bombay 6,

September 25, 1948

Dr. Umesha Mishra,
Allahabad

Dear Friend,

My best wishes for the full success of the Conference.

Yours sincerely
SOPHIA WADIA

RLT/AFB/487

SCHOOL OF ORIENTAL AND
AFRICAN STUDIES

University of London, W.C. 1

The School of Oriental and African Studies, University of London, sends its warm greetings to the 14th session of the All-India Oriental Conference. It confidently hopes that the labours of the Conference will have far-reaching effects in promoting and encouraging oriental learning in all its fields. These greetings are sent by the hand of a distinguished previous student of the School, Dr. Baburam Saksena, now Principal of the K. P. Uni-

versity College in the University of Allahabad. May the association between this School and the oriental faculties of Indian Universities which this typifies, grow closer and long continue.

R. L. TURNER

THE FOREIGN SERVICE OF THE
UNITED STATES OF AMERICA

American Embassy
New Delhi 5, India
September 9, 1948

Dr. Umesh Mishra,
Local Secretary,
Fourteenth All-India Oriental Conference,
Allahabad University,
Allahabad.

Sir:

Thank you very much for your letter of September 4, 1948 inviting the American Ambassador to attend the session of the Fourteenth All-India Oriental Conference to be held in Darbhanga from October 15 to October 18, 1948. I regret to advise you, however, that the Honorable Loy W. Henderson, American Ambassador designate to India, has not arrived as yet in India and that it is unlikely that he will arrive in time to attend the forthcoming session of the Conference.

I should nevertheless like to extend to you on behalf of the Embassy and of the Government of the United States best wishes for a successful and fruitful session of the Conference. As you know, a number of American men of learning have devoted years of study to enable them to understand and appreciate the vast cultural heritage of India. This heritage belongs not to India alone but to the whole world, and I am certain that the session of the Conference, which will include so many outstanding scholars, will forge another link in the bonds of spiritual unity which bind India with the United States.

Very truly yours
HOWARD DONOVAN
Charge d' Affaires ad interim

During the thirty years of its existence the All-India Oriental Conference has done a great deal in promoting Oriental scholarship along various lines, in facilitating co-operation in Oriental studies and research, and in promoting social and intellectual intercourse among Oriental scholars. Its beneficial influence is bound to spread among the Oriental countries, as the Conference advances from one Session to another. Independent India, the home of the Conference, will, no doubt, encourage and accelerate its endeavours to multiply its achievements. I wish the present Session of the Conference every success it deserves.

Chia-Luen Lo
Ambassador of China to India

Professor C. A. Rylands, Senior Lecturer in Sanskrit at the University of London extending greetings from that University said: "As an Indologist and as one who took interest in Sanskrit I on behalf of myself and the University of London wish the conference and its aims all success".

Miss Gisella Leviu representative of the Belgian Government said, she brought the goodwill of the people and the Government of her country to the people of India and specially to the Oriental Conference and wished the Conference every success. She regretted that some scholars from Belgium could not attend the Conference but all the same her country was taking a keen interest in the Conference and the efforts it was making for the propagation of science and knowledge.

INAUGURAL ADDRESS

By

THE MAHARAJADHIRAJA OF DARBHANGA

Ladies and Gentlemen,

Owing to the unavoidable absence of Dr. Rajendra Prasad and the Hon'ble Maulana Abul Kalam Azad who had been requested to inaugurate the Conference, it has fallen to my lot to

open it and it gives me immense pleasure to welcome you all to Mithila—the ancient land of Videhas, the home of traditions and Sanskrit learning and seat of a distinctive culture which in the past exerted great influence over its neighbouring territories. I know that the present day Mithila has not much attraction for you. You have been attracted by its association with Janaka, Yajnavalkya, Vidyapati and numerous other scholars who have illuminated the pages of history with their imperishable contributions to the thought and culture of different ages. Now you can derive consolation only from the remnants of the work they did during their life time.

2. I am grateful to Dr. Amarnath Jha, the Chairman of the Reception Committee and all those who have worked with him to make the Conference a success, for the valuable help I have received from them. In particular, I should like to express my thankfulness to our Local Secretary, Mahamahopadhyaya Dr. Umesh Mishra, for the keen interest he has taken in the affairs connected with this session. It is largely due to his indefatigable energy and industry that we have been able to do what we have done. I am also thankful to the President of the Conference, Dr. Majumdar for his constant guidance.

3. I must also take this opportunity to express my gratitude to His Excellency Sir Madhava Srihari Aney, the Governor of Bihar, for gracing the Conference with his presence and consenting to address it on a subject of deep historical interest to us.

4. Although this is the Fourteenth Session of this Conference, this is the first session which is being held in Free India and I am happy to think that this momentous session is going to be held at my birth place. Since the time of Janaka it is customary in this part of the country to hold congregations of learned scholars to reach authoritative conclusions with regard to debatable matters and also to give a hall-mark of eminence to such scholars as stood the most critical tests. Therefore, it is in the fitness of things that a Conference like this, which in the present day world brings within its fold, scholars connected with Oriental studies throughout this country, should hold its session here at a time when the Indian nation is struggling for its regeneration to

compete with other free nations of the world and establish its superiority by following the teachings of those who, in the past, had made this country great. It is indeed extremely unfortunate that at such a time we lost Mahatma Gandhi, the 'Father of the Nation', under whose inspiration and guidance freedom was attained and also our revered Malaviyaji who was the embodiment of what is best in our religion and culture. Need for these great men of our times was, I dare say, never greater.

5. We have just seen the end of a deadly conflict which has maimed and mutilated the entire human race both physically and morally. We find that even when the wounds inflicted by the last war are bleeding, even when desolation and sense of frustration stalk the world, no attempt is seriously made to prevent the recurrence of such bloody conflict in future. In fact, it appears that the war is still continuing in a different shape and very soon there may be another world conflagration causing unprecedented suffering to mankind. Lust of power and greed of domination are egging on human ingenuity to create powerful engines of destruction for, if I may say so, self annihilation. In a world like this India has got a definite role to play.

6. The question before her are:— (1) whether she will be an active participator in that grim tragedy, (2) whether she will step aside and be a silent spectator of that impending calamity, or (3) will she make her contribution to the world thought in the light of the message left to her by her saints and seers.

7. To answer the first two questions in the affirmative would be a direct negation of all those principles which we have been holding dear and so the third is the only alternative to answer which we should direct our energy. If we are weak we may be led by world forces to take sides, howsoever unwilling we may be to do so. It is therefore essential that we should strive to develop the strength necessary to direct the thought in the proper channel. We can reconstruct our future successfully only on the solid foundation of those principles that have been enunciated by our forefathers and have been universally recognised as sound. In that work study of the past is bound to help us to a great extent. We will not only profit by the experiences gained from

the mistakes of those who have preceded us but also gain inspiration and guidance from the examples of those who succeeded in enhancing the glory of our motherland. Towards this end Conference of this kind can be of inestimable value. I trust that the organisers and Office bearers of his Conference will turn their attention towards stimulating the studies of subjects that may be helpful in solving our present-day problems. For example, the most urgent problem that confronts us is to shape the life and character of the people in such a way that they may have the vitality to grow freely in a disciplined manner and create the human material of which any nation can be proud. Such a human material will be a tremendous creative force and enable us to realise the true significance of our ideal सत्यं शिवं सुन्दरम् . The solution of this problem lies hidden in the vast mass of our ancient literature and we have only to bring them to light for the benefit of our country.

8. I need hardly say that the interest which this Conference has created, particularly in the people of this part of the country, shall have a lasting effect. They will find your association during these few days so refreshing that I am sure they will cherish its memory with pride and pleasure and will be always willing to put their shoulders to the wheel in all the collective endeavours of this learned body.

9. The intellectual life of Mithila has been rather slow to absorb western ideas and it is considered to be conservative. But it is so much saturated with ideas contained in Sanskrit literature on various subjects specially Darshana-Nyaya, Mimamsa, Dharma-shastra and Vyakarana that it is very sensitive to all those thought currents that have their basis in Indian civilisation and culture. Thus they have especial aptitude to appreciate the noble work which this Conference is doing.

10. Those of you who have come from outside will, I hope, have no cause to regret your having undertaken this arduous journey to almost the foot of the Himalayas, when you have known more intimately the scholars of this region--both past and present.

I earnestly wish the Conference every success.

WELCOME ADDRESS

By

AMARANATHA JHA

Chairman

Reception Committee

Your Excellency, Maharajadhiraj Bahadur, Dr. Majumdar, Ladies and Gentlemen,

It is my pleasant duty on behalf of the Reception Committee to offer you a cordial welcome. A Conference such as this could not have been invited to Darbhanga but for the enlightened munificence of the Maharajadhiraj Bahadur. To recount the great services of the Maharajas of Darbhanga to the cause of scholarship would be to write the history of education in Mithila during the last three hundred years. The benefactions of the Darbhanga Raj are also gratefully remembered in other centres of modern learning.

Since the Conference met last much has happened both to cause us elation and to depress us. We are elated because our country has achieved freedom; but we have lost our beacon-light, Mahatma Gandhi, whose demise has caused world-wide sorrow, but whose absence we in India feel with special poignancy. He is gone. But in his recorded sayings, in the deep impress on the hearts of millions, and in the tributes that have been paid in so many forms and diverse languages, he will live—immortal, though no more. His books and essays, written in English and Gujrati, will remain an imperishable part of our literature. Another grievous loss that the country has sustained is in the death of Pandit Madan Mohan Malaviya. He was present at the twelfth session of the Conference held at Banaras. He was not only a gifted Sanskrit scholar; he rendered memorable service to the cause of Hindi. He had an ardent faith in Indian culture and did much for its conservation and spread. His silver-tongued eloquence, his long and selfless service in the cause of education and of national regeneration, and his wide tolerance posterity will remember with gratitude.

You are meeting in Mithila, which, since the beginning of recorded history, has been a centre of learning. The story of

early Aryan colonisation here is related in the Vedas; it was known as the land of the Videhas. Long before the advent of the Buddha, the eight clans inhabiting this region—among them the Vaidehas and Lichhavis—formed a confederation and established a republic of the Vrijjis, of which the Buddha spoke in terms of high praise. It was later a part of the Magadha empire under Ajatashatru; but it retained still its distinctive features. Samudra Gupta used to refer to himself with pride as “the son of the daughter of a Lichhavi”. Under the Guptas, Mithila began to be known as Tirabhukti. Later, a Karnataka Prince, Nanyadeva, founded in the eleventh century his kingdom in Tirkut. Under his rule and that of his descendants, Tirkut prospered exceedingly and it became a great centre of Philosophy, Law, and Literature. In 1324, it came under Muhammadan rule. A little later Feroze Shah Tughlak handed over the Raj of Tirkut to a Shrotriya Brahman, Kameshwar Thakur, whose successors reigned for about two centuries. After a short interregnum during which the Muslims succeeded in wresting power, the Raj became once more the kingdom of a Brahman dynasty, this time as a gift from Akbar in recognition of the learning of Mahesha Thakkura, whose descendants have ever since been rulers of Tirkut. In 1793 large portions of the Raj were taken away by the East India Company and settled directly with persons who had until then acknowledged the suzerainty of the Raja of Tirkut. But, though shorn of political power, the cultural and social leadership of Mithila still vests in Mithilesha.

The Shatapatha Brahmana records the colonisation of Mithila under Gautama who is the seer of many Suktas of the Rigveda. The court of Janaka was the school of Brahmavidya. This Philosopher-King of Videha gave a remarkable impetus to the propagation of the teachings of the Upanishads. In the Gita, Krishna extols him in the words:

“कर्मणैव हि संसिद्धिमास्थिता जनकादयः”

“By deeds alone did Janaka and others attain perfection”. The Shantiparva of the Mahabharata is full of praise of Janaka. In the Brihadaranyaka Upanishad, Yajnavalkya gives instruction in Brahma Vidya to Maitreyi:

“आत्मा वाऽरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो
मैत्रैश्यात्मनि खल्वरे इडे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥”

This conveys the essence of Vedanta, which is also exemplified in the saying attributed to Janaka:

“अनन्तं वत् मे वित्तम् यस्य मे नास्ति किञ्चन ।
मिथिलायां प्रशीप्तायां न मे दह्यति किञ्चन ॥”

Mithila's contribution to Dharma-Shastra has been significant. The most important name here is that of Yajnavalkya, who may be justly regarded as having first developed the Madhyandina branch of Yajurveda, known as Shukla, which was embraced by practically the whole of North India. So far as Civil Law is concerned, Yajnavalkya's work almost superseded the code of Manu. There has been continuous development since his time in ritualistic and Civil Law so much so that there is a recognised Mithila School of Hindu Law. Anyone going through Dr. Kane's monumental history will be impressed with the greatness of the contribution of the jurists of Mithila, among whom may be mentioned Lakshmidhara, Shrikara, Halayudha, Bhavadeva, Shridhara, Aniruddha, Harihara, and Chandeshwara. As Dr. Kane says “From the days of the Yajnavalkaya Smriti down to the modern times the land of Mithila has produced writers whose names are illustrious”.

It is far from correct to think of Mithila only as the stronghold of conservative orthodoxy. Many of the Jaina Tirthankaras were born here; Vardhamana Mahavira belonged to the Vaideha clan and started his missionary work for Jainism from the city of his birth. Similarly Buddhism found a hospitable soil here. Gautama Buddha lived for sometime near Vaisali, and even after he had attained Nirvana, Tirhut continued to be an important Buddhist centre. The second Council of the Buddhists was held in the city of Vaisali. It was here that the creed was divided into two Yanas. Tirhut played its part in the development of the Mahayana, which later led to the Tantrika cult of which Mithila continues to be a centre.

In the realm of philosophy, Mithila has made valuable contributions. Nyaya was first systematised by Gautama, and

Gangeshā, in the twelfth century, gave it a new orientation. Uddyotakara, Udayana, and Vachaspati are other illustrious names. Pakshadhara, Shankara and Mandana have their own importance in the history of Nyāya and Mimamsā.

Nor has literature or grammar been neglected. The person responsible for the Supadma Vyakarana was Padmanabha of Mithila, and the founder of the Katantra school of grammar may also have been a Maithila. Before Bhattoji Dikshita the grammatical system in use in this province was that of Prayogapallava. In the field of poetry and poetics there were Jayadeva, the author of the "Prasannaraghava"; Murari, the author of "Anarghara-ghava"; Govinda Thakura, the author of "Kavyapradipa"; Bhanudatta, the author of "Rasamanjari"; Jayadeva, author of "Chandraloka"; Shankara, the author of "Rasarnava"; Krishn-datta, the author of "Gitagopipati". There is abundance of literary work in the language of Mithila-dramas, poetry, prose—dating from about the eleventh century.

Altogether, as the District Gazetteer puts it, it was "the home where the enlightened and the learned might always find a generous patron, peace and safety, where courts were devoted to learning and culture and where poets and philosophers lived in honour and affluence".

I wonder if the time has not come when we should consider changing the name of this organisation. "Oriental Studies" is a suitable name for our activities when used by the people of the West. We, who are orientals, looked at from the West, should find some other name for this Conference. Indologists' Congress; Conference of Indo-Aryan Studies; Conference of Indian Literature and Philosophy—I suggest some alternative names at random. It may be worth while giving some thought to this question.

A problem that has long agitated the minds of our countrymen and that has acquired special insistence since the attainment of freedom is that of a national language. The question has to be faced squarely and courageously, but not with impatience. At one time Sanskrit was 'the universal tongue'. Anyone who aspired to any degree of culture studied it. A knowledge of it

was the mark of refinement, though not necessarily of erudition. It was the common language of scholars. It was the language used in scholastic disputations, the language of text-books in law and grammer, economics and mathematics, astronomy and medicine, all over the country. There were, of course, many regional languages used by the masses, but Sanskrit was the one medium of intercourse between the different parts of the country. In spite of the remarkable progress made by the regional languages, Sanskrit was not a dead language studied only by the few who desired to specialise in the classics. It was and continues to this day to be a cementing force between the provinces; it was and still is a living language. There are thousands of persons still all over the country who speak and write Sanskrit with the ease and grace and fluency which one has in using one's mother-tongue. Every effort should be made to encourage the study of Sanskrit. I endorse the opinion of the Chief Justice of the Madras High Court who said in a recent speech: "Enshrined in the literature of Sanskrit is almost all the culture of our land: A study of Sanskrit would be an indirect and subconscious way to induce in us a sense of fundamental unity of the whole of India. A line from Valmiki, a simile from Kalidasa or a noble utterance from the Upanishads would touch our heart-strings and stir in us a thousand memories of our great and glorious past which binds us together, though in this superficial present we are torn by differences and dissensions." Sanskrit is in our blood and Sanskrit literature we shall not willingly let die. But Sanskrit was never the language of the masses. Sanskrit dramas demonstrate this fact. In them the minor characters and most female characters talk in Prakrit and not in Sanskrit. It is not practicable to make Sanskrit the national language for purposes of day to day work. I do not forget that a former President of this Conference, my respected friend, Professor F. W. Thomas, had made an eloquent plea for Sanskrit, nor do I ignore the very valuable suggestion on the subject made more recently by H. E. Dr. Kailas Nath Katju. But I feel that the endeavour to make Sanskrit the vehicle for interprovincial communication is not likely to succeed.

What, then, is the alternative? As long ago as the third

quarter of the last century, that far-sighted thinker and statesman, Keshab Chandra Sen, had advocated the cause of Hindi as India's national language. The late Mr. Justice Sarada Charan Mitter had pleaded for the adoption of a common script for the whole country. This was before any one from the Hindi-speaking provinces had taken up this idea. Speaking in 1936, at Bangalore, Mahatma Gandhi said: "The reason why Hindi is so ridiculously easy is that all the languages, including even the four South Indian, contain a large number of Sanskrit words. It is a matter of history that contract in the old days in the South and the North used to be maintained by means of Sanskrit.....Even (South Indian) languages have adopted a very large number of Sanskrit words, so much so that I have not found it difficult, whenever I have gone South, to get a gist of what was being said in all the four languages." The importance that English has enjoyed for over a century cannot continue. I wish the study of English to flourish. It has been of inestimable value to us in stimulating political thought, in promoting the sense of nationhood, in bringing us into contact with the West, in familiarising us with a literature infinitely rich and varied. But it is obvious that it cannot be our national language; it can at best be used by a microscopic minority. Persian has long since ceased to be the official language; even that was an artificial imposition, alien to the genius of the people, totally unconnected with the history, culture, and traditions of the natives of India. For some years a number of persons toyed with the idea of inventing a new language called Hindustani which has been condemned by those competent to judge as bad Urdu and worse Hindi. Any attempt to bring about an artificial mixture of Hindi and Urdu will be characterised by inelegance which will not be acceptable to the lovers of either and culminate in linguistic and literary chaos. Hindi will be false to its genius, it will have to abandon its historical affiliations and affinities, it will assume a strange and unnatural garb if it ceases to derive its main inspiration from Sanskrit. Whoever seeks to write Hindi for any scientific, literary or philosophical purposes will naturally use a large proportion of Sanskrit words. That is natural. That is inevitable. Hindi is spoken and written in a large part of India—the United Provinces,

Central India and Rajputana, the northern half of the Central Provinces and Bihar. It is understood in many other parts. Words of Sanskrit origin are readily understood by those who speak Bengali, Gujrati, Marathi, Tamil, Telugu, Canarese and Malayalam. Only that language can become an all-India language which is of Sanskritic origin and has a large admixture of Sanskrit words. That language alone will be readily acceptable all over the country which most approaches Sanskrit and which will reflect the culture and traditions of the land. Sanskritised Hindi will, I am confident, be adopted without undue delay as India's national language. In all our national gatherings, for purposes of inter-provincial communication, we shall use Hindi; at International Conferences our leaders will continue to use English and win applause for their eloquence and their mastery over a foreign tongue; at provincial assemblages and provincial seats of learning the provincial languages will be used.

This Conference has quite rightly emphasised the importance of the classics. In the world of to-day there is a real danger that purely utilitarian studies may absorb all attention. Recent technological inventions of the world exercise a fatal fascination on our minds. But, we are apt to forget, as Professor Toynbee has pointed out in his "Civilisation on Trial", that "these gadgets for harnessing the physical forces of non-human nature have left human nature unchanged." I do not minimise the value of scientific studies, but the most important subjects of study are not things, but rather man, human thoughts, human ideals, the universe within us. I wish the classics to regain their lost position. I hope they will enable us to draw out of them elevated thoughts, noble emotions, and the strength that comes from contact with the highest achievements of the human race. From them we shall develop our historical and cultural background, and derive "the understanding of human nature, the broadening of human interests, and the better appreciation of the purpose of human life." From them too we shall call back the spirit and the courage, the faith and the power with which brave men and women in ancient days faced perils similar to those which surround us. In them we shall discover examples of fortitude, of calm, patient, un-

complaining suffering, of noble rage, of resistance against tyranny, of dignity, of humility, of the soul on its knees, of the self ever-expanding, of the eternal freshness of beauty—all expressed in words that call to us and find a response within us across the wide stretch of time. Above all, from them we learn how to conduct ourselves, how to live and die in the high ancient fashion.

To the questions, what is the right life for man, what is good for man, how to throw off the brute inheritance, what are the obligations to the inner law of the heart, what is his portion in the physical universe, how can he attain a higher degree of perfection to these vital questions the classics provide an answer, whether in precept or tale or myth, with powerful confidence that comforts and convinces us. One values the classics chiefly because even after the lapse of centuries it is still as true now as it was in the time of Cicero who wrote in his letter to his son: "You are going to visit men who are supremely men." Whether we spend our time in the company of the poets and dramatists or thinkers who lived lives of peace and content on the heights of the Himalayas or on the banks of the Ganges; whether we listen to the discussion at the momentous Supper in the house of Agathon or walk along the studious walks and shades of the olive grove of Academe; whether in the most high and palmy state of Rome we hear the Virgilian muse of Ovid, the soft philosopher of love; whether we lose ourselves in the words of Hafiz, half rapture, half meditation, and all a wondrous exaltation, or derive wisdom from the other 'nightingale of the groves of Shiraz', the leaves of whose rose-garden cannot be touched by the tyranny of autumnal blasts—wherever our taste or fancy may take us, and in whichever classic we steep ourselves, rigorous teachers, in Arnold's vivid phrase, will purge our faith and trim our fire, show us the white star of Truth, and there bid us gaze, and there aspire.

Fellow-delegates, ladies and gentlemen, I offer you a warm welcome and trust that your deliberations will be fruitful, and your stay in Darbhanga will be pleasant.

सुता सुरं पूर्वमभीष्टसश्चात्तथा सुरेन्द्रेण दिनेषु सेवितां ।
करोतु सा नः शुभहेतुरीश्वरी शुभानि भद्राण्यपहन्तु चापदः ॥

परिषद - परिषदः

स्वागत-भाषणम्

राजपण्डित—

श्रीबलदेवमिश्रस्य

श्रीः

ग्रस्माकं काचिदन्या जगदुपरि समुद्भूतलावण्यवन्या
धन्या शैलेन्द्रकन्या त्रिभुवनजननी विश्वमान्या वदान्या ।
निशाङ्कं शङ्कराङ्के तडिदिव सहस्र प्रोल्लसन्ती हसन्ती
रक्षादक्षा विष्णुकावलिविलयकरी शङ्करोतु शङ्करोतु ॥

अथ प्राच्यविद्यावदातचेतः सुरसरस्वतीसमवगाहनपरिपूतवयसः दिग्लत्विश्रान्तयशः
सदःपतयः सहृदया विद्वांसत्वं !

अगदम्वाकङ्कालीकृपासम्पातेन जन्मान्तरसञ्चितपुष्पप्रकर्षेण चास्माकं सहृदाव्याः परा-
धीनतात्मिक्षायाः परतः सम्प्राप्तस्वाधीनता-सुप्रभातप्रसङ्गे सङ्घाग्योपचयादेवायमवसरः समु-
दितः; यदिह भारतवर्षस्य प्रतिकोणतः समागताः प्राच्यसंस्कृतिसंरक्षणधुरीणाः सुरगांसञ्चा-
रणप्रवीणाः कृतिनः । अथमद्य श्रीमतां शुभागमनाज्ञायमानोऽस्माकमानन्दसन्दोहो नूनमस्ति
पारेगिराम् । चेन्मूकः प्रभवेत् सहस्रास्यस्य वाचां प्रचारमाचित्तुम्, अचक्षुर्वा सहस्राक्षस्य वीक्षण-
नैपुण्यमधिगन्तुम्, तदैव वयमपि कथमपि प्रमोदप्रोहमसु शब्दे: शक्यनयाम प्रकटयितुम् ।

एकतः श्रीमतां समागमनसौभाग्यसम्पदस्मानुत्कर्षशृङ्गमारोहयति, अपरतत्त्वं समुचित-
स्वागतसाधनत्रुटिपरम्पराऽपि सङ्कोचभूमावतारयतीति द्विविधभावनान्दलितचित्ता न वयं
वाचाऽपि शक्तुमः स्वागतं समाचरितुमिति केवलं क्षमाप्रार्थित एव स्मः । भृशमाशास्महे यदिमां
हृदयापितां भावस्त्रजं सहजानुकम्पया विचितकण्टकां कलयन्तो नूनमस्माननुग्रहीयन्ति मान्याः
सभाध्यक्षाः सहृदयाः सदस्याश्च ।

सर्वतः पुरः प्रसङ्गेऽस्मिन् वयं जानकीचरणरेणुमेव शङ्काभरेण प्रणुमो यस्या अवतरणप्रदेशे
भारतीयसंस्कृतिमूलाश्रयस्य प्राच्यविद्योद्गमस्थानीयस्य संस्कृतस्य संरक्षणं संवर्धनञ्चोद्दिश्य
वयमिह महासम्मेलने संधीभूताः ।

वयम्पुनः सर्वात्मना सर्वधन्यवादभाजनमहाराजाधिराजमिथिलेश्वरस्त्री ५ मत्कामेश्वरसिंह-
बहादुरमहोदयानामाशीराशिभिः संवर्धयामो येषामुदारसंरक्षणे प्राच्यविद्यामहासम्मेलनस्य प्रस्तुतं
मिथिलाधिवेशनं सोत्साहमिह सम्पद्यते । यत्प्रसङ्गेनैव च संस्कृतविदां विदुषां परिषदियमास्ते
मिथिलाराजवंशस्य ज्ञानविज्ञानसंरक्षणशीलता संस्कृतविद्याप्रणयिता च पारम्पर्यक्रमागता ।

मिथिलेशस्य राजर्जनकस्य परिषदि ब्रह्मविद्यापर्यालोचने ब्रह्मवादिनां समवायो वृहदारण्यके
याज्ञवल्क्यकाण्डेद्यापि पुरावृत्तविदां गर्वस्थानम् । नान्यवंशस्य महाराजहरिसिंहदेवस्य पञ्जीप्र-
पञ्चनावसरे समवेतानां पण्डितानां प्रसङ्गः साम्प्रतमपि स्मर्यते सबहुमानमितिहासविद्धः ।
'ओइनिवार' वंशमणेमहाराजभैरवसिंहस्य यज्ञपरिसरे मिथिलायाश्चतुर्दशशतसंख्यकानां केवलं

मीमांसकानामेव संहर्तिर्मिथिलाया इतिहासपृष्ठे स्वर्णक्षिरेलट्टद्वितैव । खण्डवलाकुलवंशस्य संरक्षणे
संस्कृतविद्यां कीदृक् समादरप्रकारः इति सद्य एव सर्वे शक्यते समधिगन्तुमिह समवेतैः ।

इत्येवं संस्कृतसंरक्षणशीलिने श्रीमते मिथिलेश्वराय साधुवादं वितरन्तो वयं सपरिवारस्य
कल्याणपरम्पराभ्युदयाय भगवतीं कङ्गालिकां भूयोभूयोऽभ्यर्थयामहे ।

महानुभावाः !

श्रीमतामभ्यर्थनाप्रसङ्गे कैः शब्दैरुपस्थेयमिति न प्राप्नुमः प्रकारम् । अद्यत्वे जायमानं
यात्राकष्टमनुभवन्तोऽपि भवन्तो यथाऽस्मान् कृतार्थतवत्तः सभामिमां सफलीकृतवन्त स्तदर्थं
का कथा मिथिलायश्चैतन्यशीलिनां मनुजनुषां प्रकृतिरथ्यचेतना शरन्मुखैरभ्यर्थयत्यभ्यागतान् ।

तथाहि वर्षांकलुप्तिं जलं सम्प्रति पाद्याय वैमल्यमावहति । दुर्दिनाच्छन्नं दिन्मण्डलं सद्यः
स्नातमिव भवतामर्चनाय संस्थितम् । ज्योत्स्नाधवलितमम्बरं प्रकृत्यैव उपहारीकृतम् । दिवस-
विकसितानि कमलानि, नैवारस्मि-विभासितानि कुमुदानि मुदा समुपायनीकृतानि । शीतविन्दुस्त्रं
समादाय शरतप्रभातं स्वागताय सद्यः समुद्घतम् ।

अतो मिथिलाशरत्समभ्यर्थिता भवन्तः काश्चन त्रुटीरपि चेदिहानुभवेयुर्नूनं ताः सहजप्रीति-
वशाद् विस्मरेयुरेवेति सम्बलम्बामहे वयं विश्वासम् ।

राष्ट्रे स्वतन्त्रतालाभेन नवीनं युगं प्रवर्तितम् । चिराल्लुप्तगुप्तां भावनामुद्वोधयितुं परितः
प्रयत्नः परिलक्ष्यते । परस्च विमूश्य चेदं चित्तमावहति खेदं यद् भारतीयसंस्कृतेर्गूलनिधिः
युगसञ्चितप्राच्यज्ञानमणिमञ्जूषा संस्कृतभाषाऽद्यापि उपेक्षितैव । नावश्यकता विवृतैः । चेद-
स्माकं देशस्य मुकुटगिरिहिंमालयो भवेद्विध्वस्तः, सीमान्तपालाः सिन्धवश्च शुष्येयुः कदाचित्
न स्यात्तावती भारतस्य स्वरूपहनिर्विती संस्कृतनिधिरक्षितज्ञानराशिनाशेन । सुतरां या
गतिरच दृश्यते शिक्षापद्धतौ सा संस्कृतसरस्वतीरोधिन्येवेति नात्र वैमत्यम् । भिक्षुकीव
सुरभाषा कण्ठद्यानेन सम्भूतभिक्षापात्रेव व्यवहित्यते । विदेशिनां प्रभुत्वे या परीक्षापद्धति-
निवेशिनी शिक्षाप्रणाली प्रवर्तितां सा सुरसेव मुखं व्याददाना संस्कृतविद्यां ग्रसन्ती एवास्ते ।
नैव श्रेयः नवा प्रेयः किमपि प्रसवितुमियं कामप्रसूः प्रभवति । को नाम हेतुर्यदियं कामदुधा न
प्रयच्छति चिरतनं ज्ञानाहुतिधृतं न वा अद्यतनं विज्ञाननवनीतम् ? सुरसरस्वत्या युगप्रवृत्तः
प्रवाहः कथमवरुद्धः ? संस्कृतज्ञानां दशा 'न यद्यै न तस्यौ' इत्येवं किमिति संवृत्ता ?

तथ्यमिदमवजानन्तु, यदा प्रभृति संस्कृतविद्यापीठं परीक्षागते परिपातितं तदाप्रभृत्येव संस्कृत-
शिक्षापद्धतिर्नष्टोद्देश्या । परिहरतु प्राक्तनां विद्वद्वर्यकथां, द्वित्राणां पुरुषपरम्पराणां स्मरणमपि
चित्ते विस्मयमुत्पादयति ! शरयन्त्रित्वसमीक्षणे, शलाकापरीक्षणे च 'हेम्नः संलक्ष्यते ह्यमनौ
विशुद्धिः श्यामिकाऽपिचेति निर्दर्शनस्वरूपाः ग्राव्यो द्वीयांसस्तिष्ठन्तु, अर्वाङ्ग्नोऽपि सर्वतन्त्र-
स्वतन्त्र-वच्चाभा-शिवकुमारशास्त्रिगङ्गाधरशास्त्रिप्रभूतयो नाभवन् कस्याश्चित्परीक्षापद्धते-
र्वत्सा । महामहोपाध्यायशशिनाथभा म० म० चुम्मेभा प्रमुखपण्डितपञ्चानां मिथिला-राज-
कीय-घौतपरीक्षानिकषमणीनामपि काले मैथिलविद्वत्परम्परानाधुना तादृक् गौरवस्पृक् परीक्षा-
पक्षाश्रितेति भुज्यते चिन्तनावसरः । आशास्मद्देव एते समवेता भवन्तोऽमुष्मन्नपि विषये दृक्प्रापतम्
विधास्यन्तीति । यथा संस्कृतशिक्षाप्रणाली स्वीयेव भारतमुपासीत, प्राचीव प्राच्यसंस्कृतिमूल-
ज्योतिराश्रयेत् तथा प्रतिविधास्यन्तीति हृदा निवेदयामहे । वाङ् विश्वासमावहामो यत् पर-

वशतायुगे गोतमविद्यापीठम्, उदयनचतुःशालम्, पक्षधरतर्कपीठमेवमादीनि शिक्षायतनानि निरुद्धानि यानि, तानि पुनरिह समुद्धृतानि स्युर्भवतां प्राच्यविद्याप्रणयिनां कृतिनां शुभैः प्रयासैरिति ।

स्वाधीनतामुपेयुषा भारतेन मीमांसितव्येषु विषयेषु राजभाषाविषयकः प्रश्नः प्रमुखतया पुरः प्रवर्तते । आङ्गलजानां प्रभुशक्तेः समाप्त्या आङ्गलजीया भाषापि स्वतः परावर्त्तिमुपक्रमते । तत्स्थाने का नाम भारतीया भाषा राजभाषापदेभिषेकत्वेति चिरादिच्चारः प्रवर्तते ।

यद्यपि क्षेत्रविस्तारे प्रान्तीयभाषासु प्रामुख्यमभिगच्छन्ती हिन्दी तदर्थं समर्थनमुपैति, परमस्या: पुरतः गभीरतमाः समस्या नितरां मीमांसितव्या भवन्ति । हिन्दी हिन्दुस्थानीविषयकः प्रबन्धस्तावद्दूरे वर्तताम् । प्रान्तीयभिर्भाषाभिः सर्वपि संघर्षो नादायस्याः प्रवामपुगतः । दक्षिणे हिन्दीशिक्षाविधानस्य भूमिकाऽपि नारब्धा, विगतेषु वत्सरेषु इदमर्थमुक्तान्ते प्रयासे तामिल-तेलगु-कन्नड-मलयालम् प्रभृति दाक्षिणात्यभाषाभक्तैः कारागृहदण्डमपि स्वीकुर्वाणैः प्रारब्धस्तीव्रतरो विरोधो नादापि विस्मृतिपथमारुङः । प्रान्तीयभाषाऽभ्युदयपरेषु करिषुचित् प्रान्तान्तरेषु च राजभाषापदे संघर्षपुरस्सरमेव पदमेष्यति हिन्दीति निष्वप्रचरम् । इदृशि संघर्षस्पृशि वातावरणे “नान्यः पन्था विद्यतेऽयनाय” भारतवर्षस्य कृते । यत्पदमियदवधि विदेशिन्यै भाषायै परवर्णेन प्रत्तं, तदस्तु संस्कृतभाषायै स्ववशेन समर्पितम् ।

संस्कृतं न केवलं शब्दार्थसामर्थ्येः वाङ्मयविस्तारैव पदमिदमविकर्तुमर्हति । प्रत्युत प्रतिप्रान्तं समानश्रद्धाभाजजनतया समासामपि भारतीयभाषाणां मूलाश्रयतया भारत-भारती भवितुमुपयुज्यते । न केवलमस्या: पुनरधिष्ठानेन स्यात्प्रतिष्ठिता भारते भाषागतैकता । प्रत्युत अनुसन्धानप्रणयिनां संस्कृतानुरागिणां विदेशिनामप्यत्र चिरादनुरागः स्यादनायासेन संवर्धमानः ।

ननु चतसृभिर्दिभिः संस्कृतं राजभाषापदे निवेशितं जनाग्रहः उच्चैरुद्घोष्यते । प्रान्तपतिश्रीकैलाशनाथकाटजूम्हाशयः स्पष्टतयाऽपुमेवार्थं घोषयति । अस्माकं प्रान्तपतिः श्री ‘अणं’ महाशयोऽपि संस्कृतं सर्वदैव समर्थयति । राष्ट्रपतिः चक्रवर्त्तिराजगोपालाचार्योऽपि राष्ट्रभाषा-पदेनाभिधीयमानां लोकभाषां वक्तुं तथा नोत्सहते यथा संस्कृतम् । विचारोऽयं देशविद्यातैः शिक्षाशास्त्रिभिः परिपोषितः । पण्डितश्रीमद्भरतानाथभामहोदयो बहुधा^५ दाक्षिणात्यदीच्यानां सम्यक् मेलनार्थं संस्कृतमेव केन्द्रभाषापदेऽभिषेकतुं समर्थयति । रूसीयविचारप्रभावितः हिन्दी-साहित्यसम्मेलनस्य वर्तमानाध्यक्षोऽपि यदा हिन्दीभाषायाः स्वरूपनिधर्माणे संस्कृतनिष्ठतामात्रित्य साम्यवादिदलं परित्यजति तदा संस्कृतस्य लोकसमर्थतापि किञ्च भवति स्वयमभिव्यक्ता ?

अद्यापि ‘रामेश्वरमधिवसन् दाक्षिणात्यः काश्मीरवासिना नागरिकेण संस्कृते व्यवहृतुं न वैकल्यव्यं गच्छति । कामरूपस्य जानपद इन्द्रप्रस्थायेन नागरिकेण संस्कृतनिष्ठभाषायैव भाषितुमुत्सहते । उत्कलबन्धुः मैथिलबन्धुभिः सह संस्कृते एव सौलभ्येन व्यवहृतुमर्हति ।

ये केवल संस्कृतस्य दुर्लहतामुद्घोष्य भाषामिमां निराकर्तुमुत्सहते, ते हृदये हस्तं द्व त्वां कृपया विचारयन्तु—यत् अद्यापि आसिन्वुसिन्वुपर्यन्ता आसेतुहिमाचलप्रसृता भारतीयजनता जन्मप्रभृति चरमसंस्कारावधि संस्कृतेनैव पारम्परिकां निर्वहन्ति । भारतभूमौ कोऽपि तादृशो मनुष्यो न निःश्वसिति, यस्य जित्वा संस्कृतलोकेन विज्ञता । शिक्षाक्षेत्रेऽपि शताब्द्या अवहेलनाकिदिव्ये विद्यापि संस्कृतविद्या प्रतिप्रान्तं प्रतिवर्षमयुतं स्नातकान् प्रस्तौति । उदाहरणार्थं

कियद्योजनव्यापिन्यामपि मिथिलायां पञ्चसहस्राणि आचार्य-शास्त्रिणां समागमः अस्मिन्नेवा-
वसरे संभाव्यमान आसीत् । यत् समयावरोधेन न जाता । स्थितावस्थायां को नाम साहसिक-
मृतभाषापदेन संस्कृतं सम्बोधयितुं प्रभवेत् ?

भवन्तः प्रान्तीयभाषणां गतिविधि निरीक्षन्ताम् । सर्वत्रैव संस्कृतं व्याप्तमिव दृश्यते ।
कियन्ति भाषानिष्ठानि क्रियापदानि विमुच्य सर्वं वाक्यवन्धनं संस्कृतमयम् । यथा 'स्यात् सा'
इतिपदद्वयं परिवर्तेत् 'स्याद् भद्रभावोद्भाविनी सा भारती हे भगवति ! सीतापते सीतापते
गीतामते गीतामते' समयसंकोचेन नाहर्मि विशिष्य उदाहर्तुम् । परमिममेव विश्वासं वयमत्र
परिषदि घोषयामः यत् इदं नास्ति मतं कल्पनाश्रितम् । एकदा सत्यमिदं सर्वशिरोग्राह्यं स्यादेव ।
गीतायाः पंक्तिरियं नूनं सम्भाविनी—'कर्तुं नेच्छसि यन्मोहात्करिष्यस्यवशोऽपि तत्'

परमेतदर्थमावश्यकता तीव्रान्दोलनस्य । यदर्थं विवेचयन्तो विद्वांसः संस्कृतसेविनः अध्या-
पकाश्चात्राश्च दृढ़मनुरुद्धयन्ते—यद्भवन्तो भारतस्य भारतीयतां विनष्टां द्रष्टुं नेच्छन्ति, प्राच्य-
संस्कृतेः मूलशिलामुत्पादितां नोत्सहन्ते तदा भावनामिमां सफलयितुं भवन्तु बद्धपरिकराः ।

पुरा पौराणिके युगे आर्यवर्तस्य हितचन्तनं यथा पुष्ये नैमिषारण्ये ऋषिसंहतौ राज्ञायते
स्म, अतीतमनागतं वृत्तं दिव्यदृशा समीक्षमाणैः प्राक्तनैः मुनिभिर्यथा वर्तमानपरिस्थितेः प्रवर्तनाय
सत्रयोजनया विचारः सम्पाद्यते स्म तथैवाद्य मिथिलायाः पावने प्रदेशो सङ्गतेऽयं भवादृशां प्राच्य-
विद्यान्जुषां समितिः निविचत्य देशकल्याणपरम्परां संवर्त्यतीति भूयसीमाशां पुरस्कृत्य श्रीमतः
सर्वान् पुनरत्र वयं हृदाऽभिनन्दयामः ।

श्रीमतामुद्देशसिद्धौ मिथो रहुणणस्य चेयं हवनस्थली प्रेरणा प्रदत्तात् । जनक-याज्ञवल्क्य-
योरेषा ब्रह्मविद्याभूमिस्तत्त्वप्रकाशिनीं भवतात् । गोतमवात्स्यायनयोश्च पदार्थनिरूपिणीं चिन्ता-
स्थली विचारपरिसरं विस्तृणीतात् । मण्डनशङ्करयोः प्रामाण्यप्रकाशिनी उदयनवाचस्पत्यो-
विचारप्रवर्तिनी, गङ्गेशपत्न्ययोस्तर्कोद्भासिनी भवत्सु शक्तिं निधत्तात् । महेश-रमेशयोर्योग-
भूमिः, विद्यापत्युमापत्योः चन्द्रहर्षनाथयोः काव्यभूमिः, जयदेव-गङ्गानाथयोः सारस्वतभूमिस्तत्र-
भवतां वलान्ति दूरीकुरुतात् । शुभाशंसामेषामादाय पुनरिह वर्य सर्वात्मना श्रीमतः संवर्धयामः ।

अन्ते प्रतिपदं सम्भाव्यमानास्तुटीः क्षमयितुं क्षमापरान् पार्थये । इति शुभम् ।

PRESIDENTIAL ADDRESS

By
DR. R. C. MAJUMDAR

Maharajadhiraj Bahadur, Fellow Delegates, Ladies and Gentlemen

I thank you sincerely and express my heartfelt gratitude for the great honour you have done me by asking me to preside over this august assembly of representatives of Oriental learning in

all its branches. Believe me when I say that I highly appreciate this august Assembly of representatives of Oriental learning in votaries in the temple of Oriental learning. My feeling is, however, not an unmixed one. For I feel overwhelmed by the burden of responsibility which this office has thrown upon my shoulders. This responsibility, great at all times, is particularly heavy to-day when we are meeting at the dawn of a New Era, which is sure to herald a new epoch in the history of Oriental learning.

By a happy coincidence we have met on this memorable and auspicious occasion at a place which has always enjoyed a special reputation as one of the noted centres of Oriental learning in India. It is needless for me to remind you that we stand to-day on the sacred soil of Mithila sanctified by the dust of the feet of Janaka and Yajnavalkya. The tradition of learning and spiritual attainments established by these famous sages of old was ably carried on in later times by Prabhakara, Vachaspati, Gangesa, Pakshadharma and many others. Even after the Muslims had conquered the rest of Northern India, Mithila maintained independence for a long time and remained a home of Hindu culture and learning. Codes of Hindu Law, usage and politics by Chandeswara and Vachaspati Misra, Vidyapati's Padavali and the works on Navaya-nyaya stand as beacon lights of Hinduism in this age of darkness. The noble tradition has not died down and even now hundreds of tols or Chatuspathis all over the land are carrying on the great work, mostly under the munificent patronage of our illustrious host, the Maharajadhiraj of Darbhanga. He has followed in the footsteps of his noble predecessors and may his beneficent activities in this direction increase more and more in the New Age of Light and Liberty that is dawning upon us.

Friends and fellow-delegates, emotion should not normally find any place in the proceedings of a scholarly body like ours, but it will be something more or less than human if we remain unmoved by the great change through which our country has passed since we met last, and fail to give expression to our feelings on the momentous events which have transformed the life and society all over this vast sub-continent. After periods, which vary in

different cases from nine hundred to one hundred years, we, the Indians, have again breathed the air of political independence without which, as bitter experience has shown us, life is not worth living; for neither art and literature nor religion and society can flourish where political freedom is lacking, and culture becomes as poor as material existence.

A great Sanskrit poet lamented on the death of a royal patron that the learned men had become like swans in a lake without water. We may say in the same strain, that for centuries, since the loss of our independence, the lake of Oriental learning in India went almost absolutely dry, and its votaries, like the straggling swans, somehow maintained a precarious existence mostly without honour and prestige, and sometimes even without means of bare subsistence. Bereft of sustenance, encouragement and inspiration they failed to move with the times and became an object of pity and ridicule both at home and abroad. But although creative inspiration was lacking, an instinct of self-preservation dominated their activities, and throughout the centuries of deep gloom and despair they kept the lamp burning to illumine the secret enclave which preserved some of the rich treasures of the past. Much has been lost, but something has been saved, and for this all honour is due to that forlorn and neglected band of scholars who never lost hope and faith for the future and showed an allegiance to the past amidst trials and temptations too great for ordinary men. Not a few of them belonged to this land of Mithila which was one of the last refuges of Hindu culture in India. Their names are mostly forgotten but to-day when Free India looks back to the past as guide and inspiration for the future, we must pay our homage and tribute of respect to the men to whom we are indebted for the great spiritual inheritance which has been so luckily preserved for us.

Some may very well scoff at the idea that modern India should turn for guidance and inspiration to her past history and culture rather than to the progressive nations of the West. This question was mooted more than a century ago and the decision made by the foreign Government has shaped to a large extent the destiny of India. It is futile to discuss the wisdom of the course then

adopted, and followed since, with slight variations. But to-day the question must be faced again, this time by the people of India with a full sense of responsibility, and a clear recognition of the important issues involved. I cannot think of a more important question to which the Oriental Conference should apply itself at this critical stage and turning in our national history, and I therefore offer no excuse for devoting some time to it.

Put in a simple and concrete form the issue may be stated as follows. Has the ancient culture of India such an important part to play in the regeneration of Free India, that it should be regarded as a paramount duty of the state, and fully deserving of national efforts, to make it an integral part of our future intellectual and moral education? But the issue may be widened still further so as to embrace within its scope, not only India but even the world outside it. For I believe the world to-day is badly in need of the blessings of Indian culture.

If we look around us to-day, we find ourselves in a strange world. The two successive World Wars have changed the whole structure of human society, both politically and morally. The old order has changed, yielding place, not to a new order, but to a complete chaos. Sufferings and privations of an unparalleled magnitude are stalking the land over a large part of the inhabited world. Far from making any united effort to save mankind, the big powers are still swayed by power politics and engaged in disreputable intrigues for making their position safe in the coming war. Unwarned by precedents and heedless of consequences, they are madly rushing headlong towards another global war, which is sure to bring destruction and devastation on an unprecedented scale. Each political unit or group is profuse in professions of pacific intentions, and loudly protesting against the insincerity and political ambitions of its rival, while enmity grows apace and the fabric of the United Nations Organisation is crumbling to dust. Human labour and energy, and the scientific skill and ingenuity, which could go a long way in relieving human distress, are being diverted to the preparation of novel means of wholesale destruction on a gigantic scale.

If we turn from the outer to the inner world we find a no

less chaotic condition. The old ideas and principles, which sustained life and gave stability to society, have lost their force and hold upon men who are desperately groping in the dark to find out something new as their substitutes. There has perhaps been no other age in which men have entertained so much doubt on so many things in life. Nothing is now taken for granted. All the political, moral, social and economic principles have lost credit, and values, both moral and material, are being newly assessed. The old moorings are gone, and the ship of humanity has been cast adrift on an uncharted sea, without any rudder or compass to guide its course.

It is a dismal picture, but its reality cannot be denied or ignored. Against this background of a distracted world and disgruntled humanity India awakes as an independent country after slumber of ages. To achieve this independence India has had to struggle long and hard. But her people have already begun to realise that it will be a far more arduous task to maintain this independence and to use it as a means of our national salvation. It is, therefore, the supreme duty of every individual, group or association, to give its very best to keep the Motherland free and steer it safely over the troubled waters.

We, the votaries of Oriental learning, who are assembled in this great Conference, must ask ourselves, whether we cannot contribute in any way to this great task that confronts us. To my mind the answer is definite and simple. We can effectively help the national regeneration, and possibly also the salvation of the world by stressing the great value of our ancient culture in moulding life and society even in the modern world. For, while there is a general, and perhaps, genuine feeling of respect for ancient Indian culture and civilisation, one hardly ever realises that it has any great use for us in the present age. It is more often regarded as a piece of antique furniture which is good for the purpose of decoration, but not of much practical utility. It would, therefore, be our endeavour to bring out those essential characteristics of ancient Indian culture, which have stood the test of time, and still appear to us to supply the necessary guiding principles, not only to India, but also to the War-weary world, which

has lost faith in the past and hopes for the future.

The great Swami Vivekananda proclaimed long ago that the Vedantic principles enunciated in India could alone save the humanity which was being led on the sure way to destruction by the nationalistic, commercialised and militaristic civilisation of the West. At the same time he realised that the World would not accept the Indian culture, so necessary for its salvation, until India attains an independent status, and proves the vitality and inherent greatness of her culture both by precept and example. He further held that India, which has been favoured with this rich heritage, is under a moral obligation to spread its blessings all over the world. Time has now surely come to redeem this moral obligation, and as a first step to this, we must imbibe our old culture in our life and policy. The all-important question that faces us is how to do it.

Before we proceed to discuss this question, we must clear a few points in order to avoid misunderstanding and disarm cheap criticism. The issue, as stated above, does not imply any inherent opposition between ancient Indian culture and the modern scientific inventions and industrial processes, by which the Western countries have made such wonderful progress in various spheres of life. Nor is the great value of the latter either ignored or underestimated. One might, as most people do actually, feel convinced, that in the 'One World' in which we live, India cannot, and should not even if it could, cut itself adrift from the modern currents of life, and that the age of science, and organised industry based on it, has come to stay. But this does not necessarily negative in any way either the great value of our ancient culture or its paramount importance in shaping our life and thoughts. In other words, even if we fully realize that India must move with the times, and broadly pursue the way followed by the progressive nations of the West, we must, nevertheless, inquire whether, and how far, it is necessary for her people to imbibe the faiths, ideas and traditions of the past and to make them an integral part of their life and character.

As a preliminary to this inquiry and in order to determine the place of ancient Indian culture in modern life, we should try

to get some definite idea of what that culture means. It is not easy to define, or even adequately describe, what Indian culture is or stands for, but nevertheless, we may stress some of its special characteristics, both in a general way and with special reference to some concrete problems with which the world is faced to-day. But before doing so, we must clear some misapprehensions generally entertained on the subject.

It is often asserted, by way of contrast and a clear-cut distinction, that the Indian culture is spiritual as opposed to the material civilization of the West. But this does not represent the whole truth, if we mean that Indians did not take care of their material interests and were fully absorbed in things spiritual. A careful study of the Arthashastra and even Dharmashastra texts leaves no doubt that the Indians were engaged in wars, conquests, colonization, trade, commerce, industry, and various arts and occupations in pursuit of wealth and power, with a zeal and perseverance which is now-a-days usually associated with Western countries. The stories of wars and conquests with which the contemporary inscriptions abound, and the amazing development in the organization of trade and industry such as we find in Kautilya's Arthashastra and other records give lie direct to any complacent belief that the material interests were overlooked or in any way neglected in ancient India. But what distinguished ancient India from the Western countries in this respect is the fact that the material interests were not regarded as the *summum bonum* in life, and were not pursued in disregard of other factors which were considered as equally important values in life. This has been summed up in the oft-repeated and well-known dictum that *dharma, artha, kama* and *moksha* are the four ends of life, none of which should be pursued to the detriment of the others. As a matter of fact, this balanced view of life constitutes, in my mind, the essential feature of the Hindu culture, and the chief characteristic which distinguishes it from the other civilizations of the world. Equal stress was laid on both spiritual (*dharma* and *moksha*) and material (*artha* and *kama*) aspects of life, and it was not desirable that any one, even the former, should be cultivated to such an excess, that it would hinder the full development of

the latter. Man's material and spiritual needs were thus viewed as integral parts of his nature, and one was to be used as a check against the excessive growth of the other. Thus while emphasis was often laid on the spiritual welfare as the ultimate goal in human life, it was emphatically declared that this was to have been achieved through the normal stages in which the life of a house-holder was to precede that of a hermit. Asceticism was not held up as the ideal for one and all, and though at times it loomed large in the view of society, it was always kept in its proper position by public opinion and regulations of state.

Two other important characteristics of Indian culture must also be emphasised in order to appreciate its importance in the modern world. The first is the insistence on duty, as opposed to rights and privileges. The one is, no doubt, the counter-part of the other, but much depends on the approach or the emphasis laid upon the one or the other. In the West the rights and privileges loom large in the political and social theories. In India, however, the social and political structure rested upon the foundation of the duty of individuals and groups. Our Scriptures and authoritative legal texts describe only the duties of all castes and classes of people, from the king downwards to the common man. Of course the duty of the king towards the people, of the higher to the lower classes, and of the employer to the employed, constitutes in each case the right of the latter, but the problem is approached from the opposite direction and avoids a clash of rights and interests by the higher ideals of duty and obligations. The same idea prevails even in relation to states and marks a refreshing contrast to the power-politics of the present day.

Another striking feature of Indian culture, which is of a special interest to-day, is the freedom of thought it guaranteed to individuals. Even in a land noted for its religious susceptibilities there was no bar to free expression of opinion on the nature of God and soul and other vital religious problems. Not only was the denial of the very existence of God not regarded as a heresy, but a school advocating it was not even regarded as unorthodox. Similarly, in political and social ideas we find the most extreme and diametrically opposite views, sometimes exist-

ing side by side as in the Epics. Even under the so-called 'Oriental Despotism' writers freely described the king as slaves or servants of the people, and his revenue as wages earned by him for his service. This freedom of thought and expression led to a catholicity of views in India of which probably there is no parallel in the history of the world. Religious toleration was an accepted faith in India from the very dawn of her history, and the noble words in which the great emperor Asoka expounded it more than two thousand years ago still ring in our ears as a clarion call to the modern world torn asunder by religious dissensions.

These liberal and catholic views extended to fields other than religion, had enabled Indians to mix freely with foreigners. It is a well-known fact of history that the successive hordes of foreigners that invaded India settled in this country, and were thoroughly absorbed in her vast population, without leaving any trace of their existence as separate units. Similarly, when Indians conquered or colonized distant countries, they mixed with the people and became an integral part of their society. They did not exploit the people or exterminate them like the later colonists from the West, but sought to elevate them by the rich cultural heritage of their own country. Here, again, we find a unique trial of Indian culture, for history does not record a similar achievement by any other country. Greece, Rome and modern Europe, no doubt, spread their civilizations in other lands, but this missionary enterprise was subordinated to, and merely followed in the wake of, political conquests and economic exploitation. India alone spread her cultural influence without any idea of establishing colonial imperialism in any sense of the term.

Even in matters of war and conquest India followed an enlightened policy which sought to minimise their rigours and ruthless character. A totalitarian war was unthinkable, and the miseries and troubles caused to the civil population were sought to be reduced to a minimum by laws and customs dictated by broad humanitarian ideas. A Greek politician who came as an ambassador to this country has recorded his unique experience that even while the soldiers were engaged in deadly combat, he saw the cultivators pursuing their vocations in the neighbouring

fields without being molested by either party. The humane laws of war advocated in our sacred Smritis, offer a strange contrast to the ruthless mode of fighting followed in other countries, not only in modern, but even in ancient and mediæval ages. The same humane spirit was displayed in the treatment of slaves, among whom were counted prisoners of war. Indeed the life of a slave was so much happier than that prevailing in Greece, that the ambassador, referred to above, thought that slavery was unknown in India.

The wide catholicity of views, and the conception of humanity at large as a great fraternity, which characterised Indian culture, were based on the fundamental Vedantic conception of the unity of Soul. As all individual souls were regarded as parts of the one eternal Soul, a conscious link of unity was forged round the whole world. If we clearly realise that every individual human being is related to the one Eternal spirit, in very much the same way as air or water in a pot is related to the general body of water or air, we cannot afford to emphasise racial or cultural superiority and inferiority which has worked havoc in the world. If we believe, as the best minds of India did, that there is but one God, though different sects call him by different names, and that all modes of worship ultimately lead to Him, as all streams great or small ultimately fall into the ocean, many of the ills of the present world are bound to disappear. If we hold the true Vedantists view that there is a kinship among all human beings, that no individual, group of persons, or nation is really foreign, and that therefore by injuring any of them we really do harm to ourselves, we shall have a much better world to live in. If the national policy is based upon a proper balancing of the material and spiritual gains, by a fair adjustment of *dharma*, *artha*, *kama* and *moksha* as the four ends of life, that should demand our equal attention; if every nation is persuaded to believe that greed for material gains, at the cost of other ends of life, does not bring real good or happiness to its peoples; that righteousness is as much an important factor in the growth and development of an individual or a nation as wealth or power; and that politics, based on a desire to establish supremacy over peoples who are regarded

as inferior because they are weaker, is *ab initio* wrong in principle and ultimately defeats its own ends—if all these valuable doctrines enunciated in ancient India are adopted by the nations of the present day the world may yet be saved.

Even apart from these international rivalries and quarrels, each individual state is faced to-day with the no less grave problem of struggles between classes, based on political, social and economic differences. Every group fights for what it considers to be its inalienable rights and privileges, without any thought of its upon other groups or the society at large. Here, also, we may get some light from the teachings of ancient India which laid stress on the duties rather than on the rights, and regarded society as an integrated whole kept in order by the state, whose duty was to safeguard the proper interest of each by following the principles laid down, not by the political authority or any class or group with vested interest, but by a body of sages, who had no attachment in life and could therefore take an impartial view, and whose wisdom and experience enabled them to lay down the best possible means of reconciling the different and conflicting interests in society.

The few examples cited above will convey some idea of the special features of Indian culture which have a great bearing on some of the grave problems with which the world is faced to-day. They clearly demonstrate that the Indian culture has not only an academic or historic interest, but ought to be a living force in the world to-day, in order to help the distracted human society to find out its salvation in the impending crisis with which it is threatened.

Fellow-Delegates, after I had composed this part of my address, I had to lay it aside for a short while. Before I could resume my work the world was convulsed by the tragic news of the foul murder of our beloved Mahatmajī of blessed memory. The terrible shock of this news has given almost a stunning blow to India, and it will perhaps be long before we can fully realise the nature of our loss and its effect upon the future. But one thing clearly emerges from the deep and universal mourning over the death of this Father of Indian Nation. It is the world-

wide recognition of the great value of the spirit and the ideals for which the Mahatma stood. It is not easy to define precisely the ideal of Mahatmaji or to explain its meaning in all its bearings, but the world to-day comprehends fairly well the general nature of the cult of non-violence in words, thoughts and deeds, and the mission of peace and love, of good-will towards all and malice to none, with which the name of the revered Mahatma is associated. But we must remember that Mahatma Gandhi was an embodiment of Indian culture and in his life and work merely gave expression to some of its outstanding features. His life is an open book which reveals some of the noblest traits of Indian culture and civilization. The sincere homage and tribute of respect which the greatest men all over the world have paid to the memory of the Mahatma has no parallel in the history of the world. But it was inspired not merely by his high ideals, saintly character and great achievements in India, but also, and perhaps no less, by a genuine feeling that the world is in dire need of his precepts and example. As a great man has put it bluntly, the world must choose between Atom Bomb and Gandhiji. This pithy saying really gives concrete expression to a large volume of opinion, that the worn-out methods of diplomacy have failed, and that new avenues must be explored to ensure the peace and prosperity of the world. New ideas, new conception of inter-state relations, and new values in life, must be brought to bear upon the problems of the world. Mahatma Gandhi contributed to this great and noble task by his interpretation of Indian culture, and its practical application to the problem of the day, and this has caught the imagination of the world. The unique appreciation of the life and ideals of the Mahatma vividly illustrates what we have said above as regards the dynamic character of Indian culture, and the important role it is destined to play in the future history of the world.

The New India that is just dawning before us therefore owes it to itself, and to the whole world, to discover and to reveal to the world the history and culture of India in order that we may be guided and inspired by what was best in it, and avoid or eliminate what was bad or injurious to the body politic. We

must make it clear, once and for all, that while we stress the need for reviving Indian culture, we do not imply in any way that modern India should be a replica of the ancient. Indeed there is such a grave danger lurking in this conception that a word of caution must be uttered. The culture of a nation means the best elements in its essential traits or characteristics and not mere isolated phenomenon, and far less the evil outgrowths that sometimes even overshadow the pristine purity. It would be idle and futile to maintain that the great and noble principles which we have referred to above, as characteristic of Indian culture, were all followed in actual practice in all spheres of life throughout the ages. If they were, Indian history would perhaps have followed a different course. On the other hand, if India did scrupulously follow them with no better results, her history would be the strongest indictment against those very principles. As a matter of fact, India has paid dearly for failing to observe those high ideals and principles, which her best minds had evolved, and were accepted as national traits. The past history of India is written in the progressive decline and decay of those very ideals which once made her great. It should now be the endeavour of Oriental scholars to find out how, when and why she deviated from the high principles, and with what results, so that modern India may take lessons from her past history, and avoid the danger and pitfalls which degraded her culture and civilization, and brought her down from the high pedestal on which she was once enthroned.

Three examples may be cited by way of illustration. In spite of the noble ideals of the equality of all human beings, based on the highest philosophical principles, no other country has introduced such degrading distinctions between man and man as India. The iniquities of caste are a direct negation of the high principles of universal brotherhood preached by Indian philosophers. The gradual evolution of the complex system of caste, with the attendant evil of untouchability is now a matter of history and forms one of its most painful chapters. But it is a great comfort to know that from the days of the Buddha down to those of Swami Vivekananda and Mahatma Gandhi the best minds of

India have never ceased to raise their voice against this plague spot in Indian life. It is also now being gradually recognised that this is the most important single factor that accounts for the degradation of Indian civilisation and the ultimate extinction of national life in India.

The position of woman affords another example of wide divergence between theory and practice in ancient India. In the earliest times of which we have any record, the woman occupied an honoured position in Indian society as a free and equal partner of man. Even some of the best Vedic hymns were composed by them. But in course of time they were lowered in status to such an extent that they were declared unfit to read or even to hear the Vedic mantras, and were made ineligible for vedic rites and sacraments. This gradual degradation of woman's position may be taken as a fair index of the gradual decline of our culture and civilization.

To the same category belong the numerous regulations about marriage, food, dress, journey, and almost all the daily habits and practice which were meticulously prescribed for directing the life of an individual. It is not a little curious that while full freedom was given to the thoughts of a man his activities were controlled down to the minutest details. In the West, a man would be put to torture for holding views even slightly different from the orthodox ones, but he was at liberty to eat whatever he liked and move freely whenever he chose to go. In India one might safely deny the existence of God or hold with impunity the revolutionary view that the earth moves round the Sun, for which Galileo was sent to prison, but he could not eat meat or some vegetables and cereals on a particular day, could not cross the sea, or travel on any day which was regarded as inauspicious. While his mind was free his body was chained down by a thousand shackles of rules and conventions.

The iniquitous barriers raised between man and man and man and woman and the cramping restrictions on life's activities were against the best traditions of Indian culture and in open defiance of the highest moral ideals and philosophical principles. The heavy penalty which Indians have paid in the past, and are

still paying for them, ought to serve as a great warning against a blind imitation of the past. It also underlines the need of a careful study of Indian culture, so that we may separate the husk from the grain and the dross from pure gold. This is the all-important task that lie before us, the votaries of Oriental learning. We must now study the different aspects of our ancient civilization with a view to find out their true scope and character, and explain their bearing upon the development of our national life and culture. This task not only involves an intimate acquaintance with the ancient texts but also requires a wide and enlightened outlook and a knowledge of the history and culture of the other parts of the world. In order that our ancient history may prove a dynamic force and galvanize our national life, we must interpret it anew with that freedom of thought unfettered by any prejudices or preconceived notions which animated some of the best minds of India in the past, and are now justly regarded as the most precious heritage of modern life.

The first pre-requisite for such a study of ancient Indian history and culture is the wide diffusion of the study of Sanskrit and giving it a much better statue in our so-called higher and liberal education through the colleges and Universities. The study of Sanskrit language and literature is not regarded now as an essential part of a liberal education. It is practically confined to a large number of Indian Pandits trained in '*tols*', for very few among those who pursue their study in the University, go in for the highest degree in Sanskrit. A sort of cleavage has thus grown up between the higher education in modern sense and a knowledge of Sanskrit. The result has been extremely unfortunate, almost disastrous from the point of view of culture. All our source-books for the study of Indian culture are written in Sanskrit or a language immediately derived from it, and if almost all men of progressive ideas trained on modern lines, from whose ranks our leaders of thought and action must necessarily come, are ignorant of this language, Indian culture cannot exercise that degree of influence on our future life and policy as we all desire. On the other hand, if almost all the persons, who are repositories of Sanskrit learning, are entirely cut off from modern movements

and currents of thought, and completely ignorant of modern arts and sciences, their interpretation of Indian culture is bound to be defective, and cannot command that respect which is due to their learning and scholarship. This state of things must be remedied and the present time offers a golden opportunity for it. For it is now recognised on all hands that our entire system of education must be revised and the Central, as well as many Provincial Governments are actively engaged in this task. The Central Government has been recently advised by two representative All-India Educational bodies to institute two separate commissions for the review of the University and Secondary Education, and it may be confidently hoped that these two commissions will shortly be appointed. On them will fall the great task of making a comprehensive study of the educational needs of the country, and suggesting concrete measures to fulfil them. This Oriental Conference, being vitally interested in the promotion of Indian culture, must see to it that the study of Sanskrit and Sanskritic Languages and Literatures in all branches is given a due place in the new system of education that will be introduced in Free India. The problem of how to give effect to it must be considered in all its bearings, and a suitable scheme devised. Without being dogmatic in any way, I would like to make a few suggestions in this connection, for a full discussion from all points of view is necessary before we can formulate a considered policy in this matter.

In my opinion the problem should be approached from two different directions. In the first place the indigenous system of education in *tols* should not only be encouraged, systematised and placed on a stable basis by liberal state aid and regulations, but elements of some modern subjects like history, mathematics and general sciences should be introduced in their curriculum, so that the students may, at the age of 16 or 17, complete a course of study which would be regarded as equivalent to High School Education. This would be all the easier now as English would cease to be the medium of instruction and examination, and would not play the same important role as before in the Secondary Education. After completing the preliminary training in *tol*, as suggested above, the students may continue their studies in

particular branches of study either with eminent scholars in their private *tols* or in public institutions specially organised for this purpose. In both cases arrangements should be made for acquainting these students with the development of these particular subjects in other parts of the world. Thus no student should obtain the highest degree in indigenous system unless his erudition in any particular subject is accompanied by a general knowledge of the corresponding subject in other countries. For this purpose suitable books should be written and eminent works of foreign scholars should be translated in Sanskrit or Indian vernaculars. Eminent teachers on these subjects should also be engaged to give the necessary training. The scheme should be carefully devised so that without sacrificing the thoroughness or depth of learning for which the indigenous system is justly famous, we may introduce a wider outlook and a more critical spirit in the study.

Secondly, Sanskrit must be given a higher status and a more important place in the syllabus of our Schools, Colleges and Universities. The question of making Sanskrit a compulsory subject, at least in High School course, is now being seriously discussed. Some are of the opinion that Sanskrit should be made a compulsory subject except in the alternative groups which are primarily intended for students taking up a professional or technological course. They feel that unless the students are made to read Sanskrit at some stage in school, they would never understand their aptitude for it, and would be generally deterred from ever learning it on account of its initial difficulties, with the result that the persons receiving the higher education would be almost completely ignorant of a language and literature, the knowledge of which is necessary not only for a proper understanding of our culture and civilization, but also for a thorough mastery over our mother tongue. But many eminent persons are strongly opposed to make Sanskrit a compulsory subject. For they feel that it would be useless to most of the students, who would be forced to take it up but could more profitably devote the time wasted over it to some other subjects of greater practical utility.

Some even go to the extreme length of suggesting that the

introduction of Sanskrit as a compulsory subject would retard the progress of this country, and put it back to where it stood in the Mediæval age. But if we bear in mind that Sanskrit is the key with which we have to unlock the door of our ancient culture, and that no thorough knowledge of most of our vernaculars is possible without a grounding in Sanskrit we must ensure that at least a large proportion of our educated people, if not all of them, do possess an elementary knowledge of Sanskrit which they can improve in later life, if necessity arises or if they themselves so desire. It is therefore reasonable to suggest that as the Secondary course, in its later stages, will be divided into two alternative groups of subjects, roughly corresponding to humanities and science (including technology), Sanskrit should be made compulsory in the first. Similarly, in the higher Degree courses, Sanskrit must be taken up by those who go in for history, politics, literature, sociology, philosophy etc. This is, of course, only a rough scheme which has to be worked out in details.

In addition to this reform in the syllabus of school and Degree courses, it is necessary to adopt several other measures of which a few are mentioned below.

(1) The publication of original texts and translation of the more important among them. There are a few institutions even at present doing this work, but a Central Organization should be set up by the Government of India, which in co-ordination with those institutions, would proceed on the basis of a regular plan and programme.

(2) The establishment of Central and Provincial Libraries for the collection of Sanskrit texts, both printed and in manuscripts, and also books bearing on Sanskrit Language and Literature, and Indian history and culture. A regular search for Sanskrit manuscripts in private possession should be one of the main functions of these libraries. The work which was so creditably done by scholars like Peterson, Buhler, Sir R. G. Bhandarkar, and Hara Prasad Sastri, among others, should be revived on an enlarged scale in order to recover and preserve those priceless treasures which are otherwise likely to be lost for ever.

(3) Institutes for Higher Study and Research in Sanskrit

I am unable to concur in this view. They have a great bearing on the aims and objects of this Conference and the ideals and activities for which it stands. This Conference would fail in its duty if, at this critical moment in the history of India, it does not come forward to stress the importance of Oriental learning and its bearing on the future course of Indian history. So far our activities have necessarily been of academic and passive character. But in a New India which is dawning before us, this association of learned scholars must play a more active part in the regeneration of the country. I have tried to indicate above in what ways, among others, this country should move in order to resusciate the culture and civilisation of India, and this Conference, I am sure, will offer its fullest co-operation to the Government if called upon to do so in advancing the cause of our country.

I shall now refer to the heavy toll that death has levied on votaries of Oriental learning since we met last. Time will not permit me to refer to them all and a separate resolution will be placed before you on this subject. But I may refer to a few who have been closely associated with this Conference. First, I would like to pay my tribute of respect to the memory of Pandit Madan Mohan Malaviya. His name is almost a household word in India and I need not refer to his great contributions to the cause of the regeneration of India in general and Oriental learning in particular. He was one of the past presidents of this Conference which was indebted to him in many ways. By his death, India has lost an outstanding personality and a typical product of Indian culture. We have also lost another past President in Dr. Krishnaswamy Aiyangar. He was a veteran historian and enriched the South Indian history by his very valuable contributions. The only consolation to us is that both these ex-Presidents died full of years and honours. But not so, Dr. Lakshman Sarup, who died in the prime of his life and might have made valuable contributions if spared a few years more. He was with us at Nagpur, hale and hearty so far as we could see. But within a few days of his return from Nagpur he suddenly died at Lahore. His death has taken away from our midst not only a veteran Vedic scholar and an eminent Professor, but also a great benefactor of this Con-

ference. He served it in various capacities and was at the time of his death its Honorary Treasurer. His scholarship and administrative experience will be sorely missed by this Conference and many of us have in addition to mourn the loss of a personal friend. In Dr. T. R. Chintamani we have lost an erudite Sanskrit scholar and the death of Dr. B. M. Barua has removed from our midst a great scholar in the Pali language and Buddhist religion. We have also lost Dr. N. K. Bhattachari, Hirananda Shastri and C. R. Krishnamacharlu, who all distinguished themselves in Indian Archaeology and Dr. A. K. Coomaraswamy whose rich contributions on Indian art have received world wide recognition. May their souls rest in peace.

It must be confessed that no great activity on our part marks the period that has elapsed since we met last at Nagpur. I am particularly sorry to note that there has been no substantial progress in the work of starting an annual bibliography of books and articles in periodicals bearing upon Oriental learning. Some correspondence passed between me and the Secretary, but nothing came out of it. I have come to the conclusion that in order to achieve any real progress the work must be entrusted to a small body of scholars with a reasonable amount of funds at its disposal. In view of the great importance of this matter the Executive Committee and the Council should seriously discuss this question.

We have met after nearly the usual interval of two years but the period has been an eventful one. Men's minds were occupied by the communal riots, constitutional changes and lastly by the tragic death of Mahatma Gandhi. It was inevitable under these circumstances that serious study should considerably suffer. Besides, the lack of paper and printing facilities has stood in the way of learned publications. The output of research work by Indian scholars has not consequently been very large. But even as such it has been of great value. I have not attempted to give any account of it as I hope the Sectional Presidents will refer to the activities of scholars comprised within their sphere.

Friends and fellow-delegates, I have tried your patience for long and it is time to stop. I thank you for the patient hearing

you have given me, and crave your indulgence for the unorthodox nature of my address. It was inspired by the momentous change in our political life, and if I have deviated from the way laid down by my predecessors, I would refer as my justification to the extraordinary circumstances through which we are passing. I believe this Conference has a great part to play in the future progress of our country by helping in the revival of ancient learning and culture and I hope it will prove itself worthy of this hard and responsible task. I may not live to see that day but in that fervent hope I take leave of you all.

सभापति

डॉक्टर श्रीरमेशचन्द्र मजुमदारक भाषणक मैथिली अनुवाद

श्री ५भानुमहाराजाधिराजबहादुर, सतीर्थप्रतिनिधिवर्ग, महिलागण औ सभ्यवृन्द !

प्राच्यविद्याक विविधशास्त्रक प्रतिनिधिलोकनिक एहि महनीय समाजक ग्राध्यक्षताक भार दए जे अहाँलोकनि हमर सम्मान कएल अछि ताहि हेतु हम अपन हार्दिक कुत्तनाक प्रकट करैतछी औ अहाँसवहिकाँ धन्यवाद दैतछी । सरस्वती देवीक उपासक अपन सतीर्थविद्याध्यवसायीलोकनिद्वारा प्राप्त एहि सम्मानक हम अत्यन्त आदर करैछी । किन्तु हमर भावना असंमिक्षित नहि अछि । एहि पदक उत्तरदायित्वक भार जे हमरा देल गेल अछि ताहिसँ आकुलित हम अपनाकाँ बुझैछी । ई भार ओहुना तँ सर्वदा गुरुतरे थिक किन्तु विशेषकाँ एहि नवयुगक प्रारम्भमे आइ जखन हमसब एकत्रित भेलछी आओरो अधिक गुरुतर बुझना जाइत अछि; प्राच्यविद्याक इतिहासहुमध्य ई अवश्यमेव एक नवयुग आरम्भ करबे करत ।

एहि स्मरणार्थ औ शुभावसरमे सुसंयोगसँ हमसब ताहि स्थानमे एकत्रित भेलछी जे स्थान भारतवर्षक प्राच्यविद्याक सुप्रसिद्ध अन्यतम केन्द्र होएबाक विशिष्ट सुख्यातिक सर्वदा अनुभव कएलक अछि । अहाँसवहिकाँ ई स्मरण कराएब हमरा हेतु निर्थक थिक जे हमसब ओहि मिथिलाक पवित्र भूमिमे आइ एकत्रित भेलछी जे जनक ओ याज्ञवल्क्यक चरणधूलिसँ पूत भेलअछि । ई प्राचीन प्रसिद्ध क्रष्णिलोकनिद्वारा संस्थापित विद्यापरंपरा तथा आध्यात्मिक अनुभूति अवाच्चीनो कालमे प्रभाकर, वाचस्पति, गंगेश पक्षधर-आदि अनेक विशिष्ट विद्वानलोकनिक द्वारा अनवच्छिन्न चल आएलअछि । मुसलमानलोकनिकद्वारा उत्तरीय-भारतक अन्यप्रान्तसब जाहि समयमे जीति लेल गेलछल ओहू कालमे चिरकालधरि मिथिला अपन स्वातन्त्र्यक रक्षा करैत हिन्दू संस्कृति ओ विद्याक वासभूमि बनले रहल । हिन्दूधर्मशास्त्र, चण्डेश्वर ओ वाचस्पतिमिश्रकद्वारा निर्धारित आचार, व्यवहार एवं राजनीति, तथा विद्यापतिक पदावली, ओ नव्य-न्यायशास्त्रक ग्रन्थ-समूह एहु अन्धकारमय युगमे हिन्दुत्वक प्रथमदर्शक ज्योति बनल रहल । एहि आदर्शपरम्पराक लोप नहि भेल-अछि । महाराजाधिराज दरभंगानरेशक उदार संरक्षकतामे समस्त (मिथिला) प्राक्तमे सैकड़ा-छोल ओ चौपाँडि एखनहुँ उपर्युक्त कार्य काए रहल अछि । महाराजाधिराज अपन

उदात्तपूर्वजलोकनिक पद्धतिक अनुसरण कए रहलछिथि। ज्ञान ओ स्वातन्त्र्यकए हि नवयुनमे हिनक बदान्य ओ हितकारी क्रियाकलाप एहि दिशि अधिकाधिक बढ़न से आशा करैतछी।

बन्धुवर्ग ओ सतीर्थ-प्रतिनिधिगण ! विद्वान्‌लोकनिक एहि सभामे चित्तविकार साधारणतया कोनो स्थान पावए से उचित नहि, किन्तु पूर्व एकत्रित होएवाक अनन्तर देशमे जे भयंकर परिवर्तन भेल ताहिसँ अविचलित रहव ओ एहि विस्तृत देशक जीवन ओ समाजकाँ परिवर्तित कएदेनिहार एहि गुस्तर घटनासमूहक सम्बन्धमे अपन भावना कएँ व्यक्तकरवामे असमर्थ होएव एक प्रकारे प्रायः मनुष्यतासँ बाहर कहल जाएत । लंगभग नओ सए वर्षक अनन्तर हम भाग्नीय गजनीतिक बन्धनसं पुनः निसास छोड़ल अछि । ई साक्षात् अनुभूत अछि जे राजनीतिक स्वातन्त्र्यक प्राप्ति विना जीवन धारण करवाक योग्य नहि थिक । जाहिं ठाम स्वातन्त्र्य नहि नतए ने कलाकौशल, ने साहित्य, ने धर्म ओ ने समाज कोनो उन्नति कए सकैतअछि । नस्कृति संसारक सामान्यवस्तु जकाँ तुच्छ भए जाइतअछि ।

एक (विद्या ओ संस्कृतिक) संरक्षक राजाक निधनपर शोक प्रकट करैत केओ संस्कृत विद्वान् जेना कहने छथि जे ई विद्वान्‌सभ जलरहित सरोवरमे राजहंस जकाँ भए गेलछिथि, तहिना हमहुँसभ कहिसकैतछी जे हमरा सबहिक स्वातन्त्र्यक विनाशक अनन्तर कतोक शताब्दीसँ भारतमे प्राच्यविद्यासरोवर सर्वथा सुखा गेलछल तथा पथभ्रष्ट राजहंसहि जकाँ ओकर उपासक विद्वान्‌लोकनि कोनहुना विना सम्माने विना गौरवहिं, कखनहु तैं अपन अस्तित्वमात्रक साधनहुक विना दयनीय अवस्थाक रक्षा कएलन्हि । प्रबोधन, प्रोत्साहन ओ जीविकासँ रहित भए समयानुकूल ईलोकनि कार्य नहि कए सकलाह एवं स्वदेशीय ओ विदेशीयलोकनिक कृपापात्र तथा उपहासास्पद भेलाह । यद्यपि निर्माणशक्तिक स्फुरण हुनकामे नहि छलन्हि, तथापि हुनकालोकनिक क्रियाकलापमे आत्मरक्षार्थ नैसर्गिक ज्ञानक प्राधान्य छलन्हि । निराश ओ तिमिराच्छब्द शताब्दीसभहिकमध्य प्राचीन विशिष्ट निधिक रक्षा कएनिहार, अन्तर्निहित साप्राज्यक प्रकाशनार्थ प्रदीप काँ ईलोकनि बरिते रखलन्हि । अधिकांश नष्ट भएगेल तथापि किछु बाँचि गेल । जकर सर्वश्रेय ओहि अनाथ तथा उपेक्षित विद्वान्‌लोकनिकाँ छन्हि जे भविष्यक सम्बन्धमे कहिओ आशा ओ विश्वासक परित्याग नहि कएलन्हि तथा सकल साधारण सुलभ धोर यन्त्रणा ओ लोभक मध्यहुमे प्राचीनताक सङ् अनुराग रखलन्हि । एहि प्रकारक विद्वान्‌सबहिसे, मिथिलाक जे भारतवर्षमे हिन्दू संस्कृतिक अन्तिम शरण छल, विद्वान्‌क संख्या अल्प नहि छल । हिनकालोकनिक नाम प्रायः विस्मृत भए जाइत किन्तु जखन ई स्वतन्त्र भारत प्रबोधन ओ भविष्यक पथ प्रदर्शनक हेतु पाढ्हु तकैतअछि तखन हमरालोकनिक हेतु भाग्यवशात् सुरक्षित एहि महनीय आध्यात्मिक पैतृक संपत्तिक हेतु जकरा ओतए हमसब अहीं छी तनिका प्रति सादर अद्वाच्जलि देब ओ सम्मान प्रकट करव हमरासबहिकाँ आवश्यक थिक ।

प्रगतिशील पाश्चात्य देशक मुह नहि ताकि पथप्रदर्शन ओ प्रबोधनक हेतु आधुनिक भारतवर्ष अपन प्राचीन इतिहास ओ संस्कृति दिशि ताकए ताहि सम्बन्ध किछु लोक आक्षेप करसु, किन्तु सएवर्षसँ अधिक भेल एहिपर पूर्ण विचार भए चुकल अछि ओ तत्कालिक विदेशीय सरकार भारतवर्षक अधिकांश भाग्यनिर्णय कए चुकल अछि । ओहि कालक निर्णयक, जे कनेकं व्यतिक्रमरूपमे अद्यावधि लोकसँ अनुकूल भेल अछि, औचित्य पुनः आइ तर्क-वितर्क करी से वर्ध

थिक । किन्तु आइ पुनः उत्तरदायित्वक पूर्ण भार अपना उपर लए तथा जार्हि गुरुतर विषय-सभ सँ एकरा सम्बन्ध छैक तकर पूर्ण ज्ञान रखैत, ओहि प्रश्नपर विचार करव आवश्यक थिक । भारतीय मात्रक हेतु एहन राष्ट्रीय इतिहासक भयङ्कर परिवर्त्तनक समयमे, अखिलभारतीय प्राच्यविद्यामहासम्मेलनक हेतु एहिसँ गुरुतर प्रश्न ग्रान कोनो नहि भए सकेतअछि । अतएव एहि विषयक विचारमे किछु समय लगाएब हम अनुचित नहि बुझत छी ।

प्रश्नक स्वरूप ई थिक—की स्वतन्त्र भारतक पुनर्जीवनक हेतु प्राचीन भारतीय संस्कृति एतेक महत्वपूर्ण भए सकैछ जे भविष्यमे हमरालोकनिक मानसिक ओ नैतिक शिक्षामे एकरा मुख्य स्थान देव राष्ट्रक प्रथम कर्तव्य होएत तथा (ओकर) समस्त शक्ति लगएवाक योग्य होएत ? एहि प्रश्नके भारतेवर्धधरि सीमित राखब उचित नहि थिक, ई तै समस्त संसारक हेतु विचारणीय अछि । किएक तै हमरा विश्वास अछि जे सम्पूर्ण विश्व आइ भारतीय संस्कृतिसँ अनुप्राणित होएवाक आवश्यकता अनुभव कए रहल अछि ।

जै हम अपना ढारूकात आइ धृष्टिक्षेप करी तै अपनाके अद्भुत संसारमे पाएब । लगले लागल ई दुइ विश्वयुद्ध मानवसमाजक राजनीतिक ओ नैतिक स्वरूपमे महानपरिवर्तन आनि देलक अछि । पूर्वक व्यवस्था तै परिवर्त्तित भए गेल किन्तु कोनो नव व्यवस्था रूप नहि धारण कएलक अछि, प्रत्युत एक प्रकारक अशान्ति मात्र व्याप्त अछि । दुःख ओ काष्ट अभूतपूर्व रूपमे मनुष्यजगतक अविकांश भागमध्य पसरल अछि । मनुष्यजातिके बचपेवाक हेतु सम्मिलित प्रयत्न करव तै दूर रहओ, पैघ पैघ राष्ट्रसभ एखनधरि अपन शक्ति बढ़एवाक नीति सँ बढ़ि रहल अछि तथा भावी युद्धमध्य अपन स्थितिके सुरक्षित रखवामात्रमे ओसभ व्यस्त अछि । पूर्वक उदाहरणसँ कनेको शिक्षा नहि लए, परिणामक कोनो चिन्ता नहि कए, ओसभ विक्षिप्त जकाँ पुनः विश्वयुद्धक दिशि जाए रहल अछि जकर फल केवल अभूतपूर्व अतिशय विनाश ओ सर्वथा क्षति मात्र होएत । प्रत्येक राष्ट्र वा राष्ट्रसमूह अपनाके अधिक शान्तिप्रिय कहैतअछि तथा अपना विरोधीदलक युद्धप्रियता ओ पाषण्ड प्रकट करवाक दम्भ देखबैत अछि । फल एतबे होइछ जे वैमनस्य बढले जाइछ तथा “सम्मिलित राष्ट्रसंघ” ढाहल जाए रहल अछि । मनुष्यक परिश्रम ओ शक्ति, तथा वैज्ञानिक दक्षता ओ कौशल, जाहिसभसँ मनुष्यजातिक दुःख अधिकांश दूर कपेल जा’ सकैछ, सेसभ संसारके सामूहिकरूपे नष्ट करवाक हेतु अद्भुत साधन-सबहिक विशिष्ट आयोजन करवामे लागलअछि ।

बहिर्जगत्‌सँ जै हम अन्तर्जगत्‌मे अबै'छी तै एहने अराजकता भेटैत अछि । पूर्वक विचार ओ सिद्धान्तसभ, जे समाजके जीवन देने छल ओ ओकरा स्थिर कएने छल, से बलहीन भेल देखल जाइछ । लोकसभ अन्धकारमे भुतिआइत छ्यथि जे ओकरा स्थान पर कोनो नव (विचार ओ सिद्धान्तसभ) भेटन्हि । प्रायः पूर्वमे कोनो एहन समय नहि छल होएत जखन जीवनक एतेक वस्तुसभपर अविश्वास कएल जाइत छल । आजुक युगमे तै कोनो वस्तु सोझे मानि नहि लेल जाइतअछि । प्रत्येक राजनीतिक, नैतिक, सामाजिक तथा आर्थिक सिद्धातसँ विश्वास उठि गेल अछि, तथा जीकरक, नैतिक ओ भौतिक मूल्य नवप्रकारै स्थिर कएल जा' रहल अछि । पुरना बुद्धिमत्ता दुटि गेल छैक तथा अरिव्रहित ओ दिङ्निर्णयन्त्रहीन ई मानवसमाजरूपी जहाज बिलु बुफुल सुफुल समुद्रमे बहाए देल गेल अछि ।

इ स्थिति गम्भीर अद्वितीय परञ्च एकर सत्यतामे कोनो सन्देह नहि । एहन ओफराएल विश्वमे तथा मनुष्यसमाजक रौद्र अवस्थामे युग-युगक अनन्तर भारतवर्ष स्वतन्त्रता प्राप्त कएलक अद्वितीय । एकरा पएबाक हेतु भारतवर्षके वेस दिन धरि कठिन युद्ध करए पड़लैक परन्तु ओकर जनता आब ई बुझए लागल अद्वितीय जे ओहि स्वतन्त्रताके सुरक्षित कए राखव औ ओहिसँ राष्ट्रक सर्वथा उद्धार कए सकव आओरो कठिन कार्य छैक । एहि हेतु प्रत्येक व्यक्तिक, प्रत्येक संस्थाक, कर्तव्य भए जाइछ जे यथासाध्य चेष्टा कए मातृभूमिक स्वतन्त्रताके सुरक्षित करथि तथा सभ-प्रकारक आपद्सँ ओकरा मुक्त करवाक प्रयत्न करथि ।

प्राच्यविद्याक उपासक हमरालोकनि जे एहि महासम्मेलनमध्य एकत्रित भेल छ्या, तनिक कर्तव्य थिक जे ई निर्णय करी जे की कोनो प्रकारे देशक एहि महान कार्यमे हमहुँसभ योग दए सकैत छिएक ? हमरा विचारे एहि प्रश्नक उत्तर सखल ओ नियत अद्वितीय । हमसभ सफलतापूर्वक राष्ट्रक पुनर्जीवनमे, आ' प्रायः विश्वहुक उद्धारमे समर्थ भए सकव जैं अपन प्राचीन संस्कृतिके ग्राजुक जीवन औ समाजके सुव्यवस्थित करवामे उपयोग करी । कारण जे, यद्यपि साधारणतः, आ यथार्थतः सेहो, प्राचीन भारतीय संस्कृति औ सभ्यताक प्रति लोक आदर-भावसँ देखैत अद्वितीय, तथापि ई नहि (लोक) बुझैच्छ जे आधुनिक युगहुमे ओकर विशेष उपयोगिता भए सकैच्छ । बहुधा ई पुराना चालिक सामग्री जकाँ बुझल जाइछ जे सज एवाक हेतु भने उपयोगी हो परन्तु व्यावहारिक उपयोगक हेतु निरर्थक होइछ । तेँ हमरालोकनिक ई चेष्टा होएबाक चाही जे प्राचीन भारतीय संस्कृतिक ओहि विशेषतासवहिकाँ देखावी जे युग-युगमे अपन उपयोगिता देखओलक अद्वितीय तथा जे एखनहु ने केवल भारतवर्ष प्रत्युत एहन युद्ध-आन्त विश्वहुक मार्ग ग्रदर्शन करत जे सम्प्रति भूत औ भविष्यमे विश्वास नहि करैच्छ ।

बहुतो दिन भेल प्रसिद्ध स्वामी विवेकानन्द घोषणा कएने छलाह जे भारतीय वेदान्तकेर सिद्धान्तेसभ राष्ट्रीयभावनाप्रधान, बाणिज्यमग्न तथा युद्धप्रिय पाश्चात्य सभ्यताद्वारा अध्यः-पतित होइत मनुष्यसमाजके बचाओत । सङ्हिसङ्ह ओ अनुभव कएलन्हि जे जाधरि भारतवर्ष स्वतन्त्र नहि भए जाएत तथा जाधरि अपन संस्कृतिक सजीवता औ नैसर्गिक महत्ता दृष्टान्त ओ क्रियासँ नहि सिद्ध कए देत ताधरि संसार एतेक उपयोगी भेनहुँ भारतीय संस्कृतिके स्वीकार नहि करत । दुनक इहो कथ्य छलन्हि जे एहि संस्कृतिके पएबाक सौभाग्य जाहि भारतवर्षके भेल छन्हि तनिक ई कर्तव्य थिकन्हि जे ओकर लाभ समस्त विश्वमध्य प्रचार करथि । आइ ओ नियत समय आबि गेलैकअद्वितीय जखन हम एहि कर्तव्यक पालन करी । एहि हेतु सबसँ पहिने हमरा अपना जीवनमे ओ अपना राजनीतिमे अपन प्राचीन संस्कृतिके आनब आवश्यक होएत । एहुसँ कठिन प्रश्न अद्वितीय जे ई हो कोना काँई ?

एकरा पूर्व कि हम एहि सम्बन्ध किछु विचार करी, हमरासवहिक कर्तव्य थिक जे कतोक भ्रमात्मक धारणाके दूर करी जाहिसँ पाढ़अहु अकारण दोषारोपण नहि कएल जाए । उपस्थित प्रश्नक ई अभिप्राय (कथमपि) नहि थिक जे प्राचीन भारतीय संस्कृति औ आधुनिक वैज्ञानिक आविष्कार तथा औद्योगिक प्रवृत्ति (जाहिसँ पाश्चात्यदेशसभ जीवनक विभिन्न क्षेत्रमे एतेक उभाति कएलन्हि अद्वितीय) — एहि दुहुमे कोनो स्वाभाविक विरोध अद्वितीय । आ' ने इएह बुझवाक चाही जे ईसभ कम्मे महस्त्वक, नहि जनबा योग्य, विषय थिक । एहि दिनानुदिन संकुचित

भेनिहार “एक-विश्व”मे भारतवर्ष ने ताँ आधुनिक जीवनशारासँ फराक रहि सकैछ ग्रार ने रहवाक चाहिएक, तथा विज्ञान ओ सुसंचालित कारखानाक युग बीति नहि गेल अछि । परञ्च एहिसँ इहो नहि बुझवाक थिक जे हमर प्राचीन संस्कृतिक महत्व थोड अछि, अथवा एकर आवश्यकता नहि अछि जे ओ वर्तमान जीवन ओ विचारधारामध्य आबाए । दोसरा शब्दमे हम कहव, जे यद्यपि भारतवर्षके समयानुसार अग्रसर होमहि पड़तैक, साधारणतः अग्रगामी पाश्चात्य देशराबहिक सङ्गहि सङ्गहि पड़तैक, तथापि हमरासभके ई जानब आवश्यक थिक जे कतए धरि भारतवर्षक जनता अपन प्राचीन विश्वास, विचार ओ आदर्शसबहिक अनुसरण करए तथा ओकरा अपना जीवन ओ चरित्रक मुख्य अङ्ग बनावए ।

एहि जिज्ञासाक आरम्भहिमे, जाहिसँ प्राचीन भारतीय संस्कृतिक स्थान आधुनिक जीवनमे निर्णय कए सकी, हमराई ज्ञात कए लेब आवश्यक होएत जे संस्कृतिक यथार्थ अर्थ की थिक ? ई कोनों सहज कार्य नहि थिक जे भारतीय संस्कृतिक परिभाषा करी वा ओकर नीक जकाँ विवरण उपस्थित करी । तैओ हम चेष्टा ताँकए सकैतछी जे ओकर मुख्य मुख्य विशेषतासबहिक (साधारणतः तथा विशेषतः) किछु सारगम्भित लक्षणसबहिकदिशि ध्यान आकर्षित करी, जकरा बुझवाक हेतु आइ संसार उत्सुक अछि । किछु, विचारबाक पूर्व पुनः हम एहिसम्बन्धी भ्रमका निराकरण करव उचित बुझैत छी ।

ई बहुधा कहल जाइत अछि (प्रायः नीक जकाँ फुटाए के ओकर प्रमुख विशेषताके देखाएबाका हेतु) जे भारतीय संस्कृति आध्यात्मिक अछि तथा पाश्चात्य सभ्यता भौतिक अछि । परन्तु जै एकर अर्थ ई हो जे भारतीयलोकनि अपन भौतिक जीवनक हेतु कनेको ध्यान नहि देलन्हि, केवल आध्यात्मिक उन्नतिएटा कएलन्हि; ताँ ई (वाक्य) सर्वथा सत्य नहि थिक । (कौटिल्यक) अर्थशास्त्र तथा धर्मशास्त्रहुक ग्रन्थसभ नीक जकाँ देखलासँ ई बुझना जाइद्य जे भारतीय लोकनि युद्धसभमे, देशविजय करवामे, उपनिवेश बसएबामे, वाणिज्यमे, व्यापार-उद्योगमे तथा विभिन्न धन ओ बल देमएबला कला-कौशलमे, ओतबे तत्परता एवं उत्साहसँ लागल रहेत छलाह जतवा आइकालिह साधारणतया पश्चात्यदेशहिसभमे देखल जाइद्य । युद्ध ओ देशविजय (जकर विवरण तक्तालीन शिलालेखसभमे प्रचुर भेटैछ) तथा वाणिज्य व्यापारक अद्भुत उन्नति (जे कौटिल्यक अर्थशास्त्र एवं अन्य लिखित प्रमाणसँ बुझैतछी) एहि सहज धारणाके नष्ट करैछ जे भौतिक उन्नति प्राचीन भारतवर्षमे ने ध्यान देल जाइतछल आ’ ने ओकर (किछु) मूल्ये छलैक । वास्तवमे प्राचीन भारतमे पाश्चात्यदेशसभसँ जे विभिन्नता छल से ई, जे भौतिके तत्त्वटा जीवनक परम पुरुषार्थ नहि बुझल जाइत छल तथा अन्य समान महत्वक पुरुषार्थके ओडिङ, ओकरहिटा अनुसरण नहि काएल जाइत छल । ई विषय—धर्म, अर्थ, काम, मोक्ष—एहि चारू पुरुषार्थक रूपमे कहल जाइद्य । एहिसँ कारोके प्रधानता देब उचित नहि थिक । वास्तवमे हमरा बुद्धिजो जीवनतत्त्वक ई समन्वय हिन्दू संस्कृतिक प्रधान विशेषता बुझ पडैछ तथा एहीसँ मुख्यतया ई संसारक अन्य सभ्यतासभसँ पृथक् अछि । आध्यात्मिक पुरुषार्थसभ (धर्म ओ मोक्ष) ओतबे आवश्यक छल जतेक भौतिक पुरुषार्थसभ (अर्थ ओ काम) । कोनो एकमे दोसरासँ वेसी लागि जाएब सफलता पएबाक हेतु अनुचित बुझल जाइत छल, एहिसँ दोसरा (पुरुषार्थसभ)का उन्नतिमे बाधा पहुँचैत छल । मनुष्यके सांसारिक ओ आध्यात्मिक

दुह उन्नति करव, ओकरा प्रकृतिक अनुकूल छल, तथा एक दोसराके^१ अति होएवासँ वचवैत छल । एहिप्रकारे, यद्यपि अधिक काल मनुष्यजीवितक प्रधान लक्ष्य आध्यात्मिक कहल जाइत छल, तथापि लोक इएह बुझत छल जे ई अन्तिम ध्येय क्रमिक पएवाक हेतु थिक । गृहस्थाश्रम सन्यासाश्रमसँ पूर्व अबैतछल । वैराग्यावस्था सभक जीवनकेर हेतु मुख्य नहि छल । जँ कखनहु कएँ ओ समाजक दृष्टिमें बेसी महत्वपूर्ण बुझलो जाइतछल, तँ राष्ट्रक (सर्वसाधारण) नियम-सँ तथा जनभतक अनुसार ओ सर्वदा अपनहिँ स्थान पर नियन्त्रित रहैतछल ।

भारतीय संस्कृतिक दुइगोट आओरो महत्वपूर्ण विशेषता कहव आवश्यक अछि जाहिसँ आधुनिक संसारमे लोकके^२ ओकर उपयोगिता बुझवाक योग्य हो । प्रथम ई, जे लोक अधिकार तथा स्वत्वक अपेक्षा कर्तव्यके^३ पैच मानैतछल । एक दोसराक आपेक्षिक थिक से अवश्य, परञ्च एकसँ वा दोसरासँ कतेक सम्बन्ध अछि, कतेक ककरा प्रधानता दैत छिएक ताहीसँ कोनो विशेष फल भेटैछ । तथापि कहए पड़त जे भारतवर्षमे व्यक्तिक वा व्यक्तिसमूहक कर्तव्यसँ सामाजिक ओ राजनीतिक विधान निर्णीत होइत छल । हमर शास्त्रीय ओ वैधानिक ग्रन्थसभ सब जाति ओ वर्णक कर्तव्यक निर्णय करैछ—राजासँ लएके^४ गरीबवरि सबहिक । ई अवश्य जे राजाक कर्तव्य प्रजाक हेतु, उच्चवर्गक नीचवर्गक हेतु, नियोजकक नोकरक हेतु जे किछु देखाओल गेलअछि ताहिमे सर्वत्र अपरवर्गक अधिकारक विवरण अछि, परन्तु से एहि विषयक तेना विचार अछि, जे कर्तव्य ओ अधिकारक मध्य कोनो विरोध नहि होवए दैछ । एहीप्रकारक भावना अन्तरराष्ट्रीय पारस्परिक सम्बन्धहुमे छल, तथा आजुक “शक्ति वढ़एवाक नीति”सँ ओहिमे सरस वैलक्षण्य छल ।

भारतीय संस्कृतिक दोसर विशेषता जे आइ विशेष उपयोगी अछि से थिक व्यक्ति मात्रके^५ विचार करवाक स्वातन्त्र्य । एहत देशमे, जतएकेर धार्मिक आचारविचारसम्बन्धी प्रतिवन्ध बहुत ख्यात अछि, कोनोप्रकारे^६ ईश्वर ओ आत्मा तथा अन्य मार्मिक धार्मिक विषयसभपर मत. प्रकट करवामे प्रतिवन्ध नहि लगाओल गेल । ईश्वरक अस्तित्व नहि छान्हि ताहु सिद्धान्तके^७ प्रतिपादन केनिहार जे एकगोट मत प्रचलित भेल तकरा अपरस्परागत नहि कहल गेल । तहिना राजनीतिक ओ सामाजिक आदर्शसभमे हम देखतछी जे एकदम विपरीतो सिद्धान्तसभ कखनहु कखनहु एके सडे, महाभारतरामायणमध्य उपलब्ध होइछ । तथाकथित पूर्वदेशीय निष्ठुराशासनहुक अधीनतामे लेखकगण, राजाके^८ दास वा जनताक सेवक, जे इच्छा भेलन्हि से कहैतछलथिन्ह, तथा हुनक आमद के^९ राज्यकरबाक दरमाहा मात्र कहैतछलथिन्ह । ई विचार-स्वातन्त्र्य भारत-वर्षमध्य तेहन उदारभावनाके^{१०} उत्पन्न कएलक जे एकरा सन देश विश्वक इतिहासभरिमे दोसर नहि भेल । धार्मिक सहिष्णुता भारतवर्षमे ओकरा इतिहासक आरम्भहिँसौ बरोबरि भेटैतछैक । महान सम्राट अशोक उदार शब्दे^{११} दुइ हजार वर्ष पूर्व जे सिद्धान्त प्रतिपादन कएने छलाह, से आइशो हमरालोकनिक आधुनिक कानमे (जे धार्मिक झगडासभसँ फटैत रहैछ) तूर्पस्वरसन सुनि पडैछ ।

एतेक उदार विचार धार्मिकक्षेत्रसँ बाहरहु व्यवहृत छल, तथा भारतीयलोकनिके^{१२} विदेशीयलोकसँ मिलएवाजुलएबामे सहायक होइत छल । ई इतिहास प्रसिद्ध अछि जे भारतवर्षपर नाना जाति आक्रमणकएलक आर ओसभ एकदमसँ एतुका देशवासीसवहिमे मिलि जाइतगेल ।

ग्राइ हुनकासबहिमे पृथक्ताक चिह्न एको रत्ती भेटब कठिन अछि । तहिना जखन भारतीय-लोकनि दूरक देश जितलान्हि, ओतए अपन उपनिवेशसभ बनओलान्हि तैं ओतुका जनताक सङ मिलि गेलाह तथा ओकरासबहिक समाजक अंग भए जाइत गेलाह । ग्राथुनिक पाश्चात्य उपनिवेशबसओनिहारसभ जकाँ ओलोकनि ने जनताक शोषणे कएलान्हि आ' ने ओकरासबहिके नप्टे कएलान्हि । एकरा विपरीत ओसभ अपनादेशक संस्कृतिक सहायतासँ ओकरासबहिके उन्नत करवाक चेष्टा कएलान्हि । ऐह विषयमे भारतीय संस्कृतिक एकगोट ऐहन अद्भुत विलक्षणता देखि पडैछ जकरा सन दोसरा देशमे कतहु नहि अछि । ग्रीस, रोम आओर आधुनिक योरोप अवश्य आन आन देशमध्य अपन सम्यतासबहिके पसारलान्हि परञ्च ओसभ एहिप्रकारक कर्तव्य-भावसँ प्रेरित नहि छलाह, हुनक एहिप्रकारक उत्साह राजनीतिक तथा आर्थिक शोषणहिक हेतु होइत छल । भारतेटा ऐहन (देश) अछि जतए सांस्कृतिक प्रभाव मात्र पसारब ध्येय छलैक, औपनिवेशिक साम्राज्य स्थापित करब नहि ।

युद्ध करबामे तथा विजय प्राप्त करबामे भारतवर्ष प्रबुद्ध नीति अवलम्बन कएलक जाहिसँ ओहिसबहिमे कमसँ कम अत्याचार ओ कूरता होइत छलैक । आजुक "समष्टियुद्ध" तैं विचारलो नहि जा' सकैतछल तथा शान्तिप्रिय जनताके कमसँ कम कष्ट होइक तकरा हेतु कोमल सिद्धान्तक नियम ओ व्यवहार प्रचलित छल । एकटा ग्रीसदेशीय राजनीतिज्ञ जे एहि देशमध्य राजदूत भए अएलाह से अपन अद्भुत अनुभव वर्णन करैत लिखने छथि जे जखनहु सैनिकसभमे युद्धहोइत-छल तखनहु कृषकलोकनि कातमहँक खेतमे अपन कार्य बिना उपद्रवके करैतछलाह । युद्धक दयामय नियमालीसभजे हमरालोकनिक पवित्र स्मृतिसभमध्य वर्णित अछि ताहिसँ भिन्न अन्य-देशमे (केवल आधुनिके युगमे नहि प्रत्युत प्राचीन ओ मध्ययुगहुसभमे) कठोर युद्ध प्रणाली प्रचलित देखि पडैछ । दासहुलोकनि (नियमबद्ध) युद्ध-वन्दी बुझल जाइत छलाह । वास्तवमे दासहुलोकनि ग्रीसदेशसँ एतए तरेक नीक जकाँ रहैत छलाह जे उपर्युक्त ग्रीसदेशीय राजदूत एहिदेशमे दासत्वक अस्तित्वो छलैक से नहि बूझि सकलाह ।

विचारक स्वातन्त्र्य ओ विश्वबन्धुत्वक भाव, जे भारतीय संस्कृतिक विशेषता छल, से वेदान्त क एहि मूलसिद्धान्तानुकूल छल जे आत्मा एकके थिक । जेहेतु सभ जीवात्मा परमात्महिक अङ्ग छ्यथि तैं समस्त संसार एकगोट चैतन्य बन्धनसँ बान्हल अछि । जँ हम ई नीक जकाँ बुझि ली जे प्रत्येकमनुष्य एकके नित्य आत्माक तहिना अंश थिक जहिना घटमे स्थित वायु ओ जल संसारभरिक वायु ओ जलक अंग थिक, तैं हम जातीय वा संस्कृतिक उच्चता वा नीचताके, जे संसार मे एतेक संहार अनलक अछि, विशेष महत्व नहि देवैक । भारतवर्षक मनीषीलोकनि जकाँ जँ हमहुँ विश्वास करी जे एक्केटा परस्मेवर छ्यथि आर हुनके नैमाँ भिन्न-भिन्न सम्प्रदाय चलल अछि तथा सभप्रकारक उपासना हुनकहि लग लए जाएत, जेना नानापथसँ अएनिहार छोट पैघ नदीसभ अन्तमे समुद्रहिमे खसैत छ्यथि, तैं वर्तमान संसारक बहुतो संकट दूर भए जाएत । बेन्दान्तक ई यथार्थ सिद्धान्त बुझला उत्तर जे, जें संसारक सब वस्तुकै परस्पर सम्बन्ध छैक, तैं केओ व्यक्ति, समूह, समाज, वा राष्ट्र विदेशीय नहि थिकाह, अथव तेँ हुनका ककरहु कष्ट देव अपनीह कष्ट काटब थिक, हमरालोकनिक संसार अधिक नीक जकाँ रहबा योग्य भए जाएत । जे हमरा राष्ट्रक नामि, धर्म-अर्थ-काम आर मोक्षक उपयुक्त सम्बन्ध कए, निर्धारित कएल गेल,

जैं प्रत्येक राष्ट्रके विश्वास देशान्त्रोल जाइक जे अन्य पुरुषार्थके ध्यान नहि दए धनलोलुपता मात्र के प्राधान्य देने ओकरा जनताके यथार्थतः सुख नहि होएतैक, तथा ई जे कोनो देशक वा व्यक्तिक उन्नतिक हेतु धन वा बल ओतवे महत्वक अछि जतेक धर्म, आर इहो जे ओ राजनीति जाहिसै छोट-छोट राष्ट्रके ओकर कमजोरिक द्वारे अपनासै नीच बुझि अपन प्रभुत्व ओकरा-सभक उपर स्थापित करव आदिएमे अशुद्ध थिक, ओ अत्तमे अपना उद्देश्यके अपनहिसै नाश करैछ—जैं ईसभ प्राचीन भारतीय सिद्धान्त आधुनिक राष्ट्रसभ स्वीकार कए लेथि तें एखनहु संसारक उद्धार सम्भव अछि ।

एहि अन्तरराष्ट्रीय ईर्ष्या ओ वैमनस्यक अतिरिक्तहुँ, आइ प्रत्येक राष्ट्र एकगोट दोसर समस्यासै आकुल अछि । ओ थिक वर्गयुद्ध—राजनीतिक, सामाजिक, तथा आर्थिक विभिन्नता जनित वर्ग-वर्ष क युद्ध । प्रत्येक वर्ग जे अपन अनन्यहर्य अधिकार ओ स्वत्व बुझैछ तकरा हेतु लड़त अछि । एकर ओकरासभके कनेको विचार नहि छैक जे ओकरा कार्यक अन्य वर्गपर वा सर्वसाधारण समाजपर की प्रभाव होएतैक । एहु विषयमध्य हमरासभके प्राचीन भारतसै उपदेश भेठि सकैछ । ओ अधिकारासै वेसी कर्तव्यके गौरव दैत छल तथा समाजमे सबके नियमद्व राखव राष्ट्रक कर्तव्य बुझैत छल—कोनो राजनीतिक दलविशेषक वा कोनो स्वार्थान्ध वर्ग वा जाति क हेतु नहि, प्रत्युत जे ऋषिगण निष्काम ओ निष्पक्ष (छलाह), परिपक्व-नुद्धि (छलाह), ओ जे अनुभव सै समाजक विभिन्न भर्तके समन्वय करेवाला नियमसभके प्रतिपादन करवामे समर्थ छलाह ताहि (ऋषिगणक) द्वारा निर्णीत सिद्धान्त सबहिक पालनार्थ ।

उपर्युक्त कतिपय दृष्टान्तसभ भारतीयसंस्कृतिक किछु एहन विशेषतासभके देखबैछ, जकर उपयोग आधुनिक भेंफटसभमे भए सकैछ । एहित ई स्पष्ट होइछ जे भारतीय संस्कृतिक महत्व वेवल ऐतिहासिक वा विद्वानसबहिक पढ़वा योग्य होएवामात्रमे नहि छैक, वर्तमान मंसारहु मे ओ एहन जीवित शक्ति अछि जाहिसै आन्त मानवसमाजके उपस्थित संकटसभसै वचएबामे सहायक भए सकैछ ।

सतीर्थप्रतिनिधिवर्ग ! जखन हम एतेक भाषण लिखि लेलहुँ, तखन किछु कालक हेतु आर लिखव स्थगित करए पड़ल किएक तें तावत् सुगृहीतनामा महात्माजीक दुःखपूर्ण कूर हत्याक समाचार समस्त संसारके कैपा देलक । एहि खबरिक भयझ्कर आतझ्क भारतवर्जके वहिर कए देसवाला भेलैक । एहि क्षतिके पूर्ति करबामे हमरासभके कतोक समय लागि जाएत । (तथापि) एकटा विषय जे भारतवर्जक राष्ट्रपिताक मृत्युपर संसारब्यापी ओ गंभीर शोक मन-ओलासै स्पष्ट अछि, से थिक महात्माजीक भावना ओ सिद्धान्तसबहिक महत्वक संसारभरिमे आदर । महात्माजीक सिद्धान्त सबहिके ठीक-ठीक प्रतिपादन करब वा ओकर सभ अर्थ कहव सोभ नहि अछि परञ्च साधारणतः अर्हसाक सिद्धान्त के मन, वाक् ओ कर्मसै समस्त संसार नीक जकाँ बुझैछ, प्रेम ओ शान्तिक ज्ञानमय सन्देश, सबहिक प्रति सद्भावना ओ ककरहु प्रति दुर्भावना नहि,—ईसभ जे महात्माक सहानुयायी (विचार) छलन्हि—सब जनैछ । परञ्च ई स्मरण रखबाक थिक जे महात्मागान्धी भारतीय संस्कृतिक मूर्ति छलाह तथा अपन जीवन ओ कार्यमे ओकर किछु मुख्य विशेषता मात्रके प्रकट कएने छलाह । हुनक जीवन तें एकप्रकारक

पसारल पुस्तक थिकन्हि जाहिमे भारतीय संस्कृति औ सभ्यताक किछु अनिवर्चनीय लक्षणसभ व्यक्त कएल गेल अछि । संसारक पैच संपै लोक महात्माजीक जे अकृत्रिम आदर औ अभिनन्दन कएलकन्हि तकर तुलना विश्वक इतिहासमे कतहु नहि भेटि सकैछ । परन्तु इसभ केवल हुनक उच्चादर्श, सात्त्विक जीवन औ भारतवर्षमे अपूर्व पराक्रमकेर हेतु नहि छल अपितु एहि अकृत्रिम भावनाक प्रतीक छलजे संसारके हुनक उपदेश औ उदाहरणक अत्यन्त आवश्यकता छैक । एकगोट महान व्यक्ति रक्षभावसँ कहने छथि, जे संसारक सम्मुख गान्धीजी वा अणु-वम की ग्रहण करी ई प्रश्न छैक । ई सूत्रहृष्मे बहुतो भावके निर्देश करैछ, यथा, आब जर्जर राजनीतिक दाँओपै चसभ अकार्यक भए गेलछैक, तथा नब नव मार्गक संसारक शान्ति औ उन्नति बढ़ाएबाक हेतु ताकब आवश्यक छैक । नव विचार नव प्रकारक अन्तरराष्ट्रीय सम्बन्धक स्थापना तथा नव नव पुरुषार्थ संसारक समस्या सभटिके सोझरएवामे अनबाक चाही । महात्मा गान्धी एहि महान औ आदर्श कार्यके भारतीय संस्कृतिक अपना ढडे व्याख्यान कए तथा ओकर (क्रियात्मक) उपयोग देखाए कएलन्हि तें औ आइ संसारक ध्यान आकर्षित कएने छथि । महात्माक जीवन औ आदर्शक अद्भुत प्रशंसा, जे विषय भारतीय सभ्यताक दृष्टान्त दए उपर कहल अछि तथा जे विश्वक इतिहासमे प्रसिद्ध कार्यकरबाक हेतु निर्देशित अक्षि तकर उत्तम दृष्टान्त थिक ।

नबीन भारत जे आइ हमरालोकनिक समक्ष उदित भए रहल अछि, तकर ई कर्तव्य अपना हेतुक तथा विश्वक हेतु अछि जे भारतक इतिहास औ संस्कृतिके ताकए जाहिसं हमसभ ओकर सर्वोत्तम भावसँ प्रेरित होइ तथा हमर राजनीतिमे जे अधलाह वा हानिकर हो तकरा दूर करी । ई सर्वदाक हेतु कहि देव हम अपन आवश्यक कर्तव्य बुझैत छी जे भारतीय संस्कृतिके पुनरुद्धार करबाक अभिप्राय ई नहि अछि जे आधुनिक भारत प्राचीन भारतक प्रतिकृतिए हो । वस्तुतः एहि धारणामे ततेक भय छैक जे एकटा सावधानीक शब्द कहब उचित थिक । कौनो देशक संस्कृतिसँ हम ओकर मुख्ये विशेषता वा लक्षण बुझैत छिएक ने कि किछु छिटफुट विषयसभसँ, जाहूसँ कम दुष्ट विषयसभसँ जे कखनहुँ कए प्राचीन परिपाठिअहुकाँ भाँपि दैछ । ई तँ फूसि पाषण्ड होएतजे भारतीय संस्कृति क उच्च तथा आदर्श विशेषता कहि जे किछु उपर वर्णन कएल अछि से व्यवहारहुँमे जीवनक प्रत्येक अंशमे युग-युग छल । जँ से होइत तँ भारतवर्षक इतिहास दोसरे मार्गक अनुसरण कएने रहैत । एकरा विपरीत, जँ भारतवर्ष ओहि (सिद्धान्त सबहिक) नीक जकाँ अनुगामी रहैत तँ जे ओकर इतिहास छैक से ओकरा सबहिक गुरुतर अपवादक कारण होइत । बास्तवमे भारतवर्षके ओहि उच्च आदर्श औ सिद्धान्तसबहिक अनुसरण नहि करबाक हेतु नितान्त कष्ट भोगए पड़लैक अछि, जे (आदर्शसभ) ओकर श्रेष्ठ मनीषीलोकनिकद्वारा निर्णीत छल तथा जे राष्ट्रभरिक लक्षण मानल गेलछल । भारतवर्षक आइधरिक इतिहास ओही आदर्शसबहिक क्रमिक उत्थान ओ पतन थिक जे एक समय ओकरा महान बनओने छलैक । आब प्राच्य विद्वानलोकनिक कर्तव्य होएबाक चाहिअन्हि जे भारत ओहि उच्चादर्शसभसँ किएक ओ कखन खसल तकर अन्वेषण करथि जाहिसँ वर्तमान मे ओ अपन विगत इतिहाससँ शिक्षा लेमए तथा अंगाँ जे ओकर संस्कृति तथा सभ्यताके नीचाँ कएलक ओ जे ओकरा उच्चासनसँ उत्तरालक ताहि दोष अभिकृत सभसँ बोन्वत ।

तीनि गोट उदाहरणार्थ दृष्टान्त लेल जा' सकैछ । मनुष्यमात्रक समताक सनमहान आदर्श पैद्य दार्शनिक सिद्धान्त पर स्थिर रहनहुँ सन्ताँ भारतवर्ष जकाँ दोसर कोनो एहन देश नहि अछि जतए मनुष्य मनुष्यक बीच अत्यन्त श्रयशस्कर भेदभाव आनल गेल हो । जाति भेदक अत्याचारसभ विश्ववधुत्वक ओहि महान सिद्धान्तसबहिकविरुद्धथिक जकर भारतीय दार्शनिकलोकनि उपदेश देने छथि । जटिलमय जातिव्यवस्थाक विकास, जाहिमे कुत्सित अस्पृश्यताक जातिव्यवस्थाक उदय भेल आव इतिहासक दुःखद अध्यायक विषय भए गेल अछि । परञ्च सन्तोष होइछ ई देखि केँ जे बुद्धभगवानक समयसँ लाएकेैं स्वामी विवेकानन्द तथा महात्मा गान्धीबरि भारतवर्षक मनीषी लोकनि भारतीय जीवनक एहि उत्पातपूर्ण विषयकेैं विरोध कएलन्हि अछि । आव तें ई कमशः मानल जाए लागल अछि जे इएह एकटा एहन महत्वपूर्ण विषय अछि, जाहिसै भारतीयसभ्यताक अधःपतन भेलैक अछि तथा भारतमें राष्ट्रक ऐक्यक नाश भेल अछि ।

समाजमे स्त्रिगणक स्थान एकटा दोसर एहन विषय अछि जाहिमे कहवारे तथा करवामे नारीकेैं प्राचीन भारतमे महान भेद छल । सबसैं प्राचीन समयमे जकर आइ कोनो प्रसाण भेटैछ, पुरुषक समान, ओ ओहने स्वतन्त्र आदरणीय स्थान भारतीय समाज मे छलैक । कोनो कोलो सबसैं नीक वैदिक ऋचापर्यन्त हुनके रचल छ्निहि । परञ्च कालान्तरेैं हुनकालोकनिक स्थान एतेक नीचाँ भए गेलन्हि जे हुनका वैदिक मन्त्र पढ़ब आ सुनबो मना कए देल गेलन्हि तथा वैदिक कर्म तथा संस्कार करबाक ओ अधिकारी नहि रहलीहि । ई जे ऋमिक स्त्रिगणक स्थितिमे हास भेलैक से हमरा संस्कृति ओ सभ्यताक स्थितिक एक गोट नीक ज्ञापक बुझल जा सकैछ ।

एही प्रकारक व्यक्तिमात्रक जीवनमे विवाह, भोजन, वस्त्र, यात्रा प्रभृति प्रायः प्रत्येक विविध नियमादिकक अत्यधिक कठिन नियन्त्रण कएलगेल । ई परम आश्चर्य होइछ जे जतए मनुष्यकेैं जे चाहए से सोचए ई स्वतन्त्रता छलैक ततए ओ की की करए ताहिमे छोटसँ छोट विषयपर नियन्त्रण छलैक । पाश्चात्य देशमे जैं केओ प्राचीन विचारसँ कनेको भिन्न विचार रखैत छल तैं ओकरापर अत्याचार कएल जाइत छलैक किन्तु ओ की खाए, कतए जाए तकरा विषयमे ओकरा पूर्ण स्वतन्त्रता छलैक । भारतवर्षमे खब स्वतन्त्रतापूर्वक इश्वरक अस्तित्वकेैं लोक अस्वीकार कए सकैत छल तथा एहन 'उनटा' विचार कए सकैत छल जे सूर्यहिक चाहु कात पृथ्वी घुमेत छथि जाहिह हेतु कि 'गौलीलिओ' (नामक पाश्चात्य ज्योतिषी) केैं जहल जाए पड़लन्हि परञ्च ओ ने मासे खाए सकैत छल आ' ने विचिष्ट दिनसभमे कोनो कोनो अब वातरकारिए ओ समुद्र लंघन नहि कए सकैत छल, अशुभ दिनमे यात्रा नहि कए सकैत छल । ओकर बुद्धि अवश्य स्वतन्त्र होइत छलैक परञ्च ओकर शरीर नियम ओ रुहिसै वान्हल रहैत छलैक ।

मनुष्य-मनुष्य मध्य स्त्री पुरुष मध्य विभिन्न प्रकारक भेदभाव केर बाबा राखब तथा जीवनक कर्यमे निरोधात्मक नियन्त्रण राखब भारतीय संस्कृतिक उच्चादर्शक विरुद्ध छल तथा ओकर महान नैतिक आदर्श ओ दार्शनिक सिद्धान्तसबहिक प्रतिकूल छल । भारतीयलोकनि एहि (अनुचितवातक) हेतु जे आइधरि भयझ्कर परिणाम भोगलन्हि अछि तथा एखनहु भोगि रहल छथि से प्राचीनताक अन्यानुकरणसँ हुनका नीक जकाँ सावधान करवामे समर्थ होएत । एहिसै भारतीय संस्कृतिक ध्यानपूर्वक अध्ययन करबाक आवश्यकता प्रकट होइछ जाहिसै ओकर नीककेैं अधलाह सँ बचाए सको, शुद्धसोन सँ टलहा सोनकेैं फराक कए सको । हमरा उचित थिक जे

अपन प्राचीन सभ्यताके^१ समुचित रूपसँ अध्ययन करी जाहिसँ ओकर सत्य स्वरूपक ज्ञान भए सकए तथा ओकरासबहिक अपनराष्ट्रीय जीवन ओ संस्कृतिपर प्रभाव बुझाए सकी। ई कर्तव्य प्राचीनग्रन्थसबहिक खूब नीक जकाँ अध्ययनमात्र कएनहि नहि होएत। ओ उदार आर व्युत्पन्न बुद्ध-द्वारा तथा संसारक ग्रन्थदेशक इतिहास आर संस्कृतिकज्ञानहिटासँ होएव सम्भव शछि। हमरा देशक प्राचीन इतिहास जाहिसँ संसारमे प्रभावशाली शक्ति हो तथा हमरा राष्ट्रीय जीवनके^२ विद्युच्छक्तिसँ पुनर्जीवित कए सकए एहि हेतु हमरा चाही जे ओकरा सबहिक पूर्वक मनीषीलोकनि जकाँ स्वतन्त्रतापूर्वक, दुराग्रह दूर कए, पूर्वकल्पित कल्पना समसँ हटि कए, ओकर पुनः व्याख्या करी।

एहि प्रकारक प्राचीन इतिहास ओ संस्कृतिक अध्ययन करबाक हेतु सर्वप्रथम ई आवश्यक शछि जे संस्कृतक अध्ययन खूब प्रचलित हो तथा अपनालोकनिक तथाकथित उच्च ओ उदार विज्ञापद्धतिमे कालेज तथा विश्वविद्यालयसभद्वारा ओकरा समुचित स्थान भेटैक। संस्कृत भाषा ओ साहित्यके अध्ययन आइकाल्हि “उदार”—शिक्षक प्रमुख विभाग नहि बुझल जाइछ। ई एखनधरि “टोल-विद्यालय” मे शिक्षित असंख्य भारतीय पंडितलोकनिएधरि सीमित शछि किएक तँ जे लोकनि विश्वविद्यालयमे अध्ययन करतछथि तनिकामध्य बड़ थोड़ गोटे रास्कृतक अन्तिम उपाधि पएबाधरि ओकर अध्ययन करतछथि। एहिप्रकारे^३ संस्कृतक ज्ञान पएबामे तथा आधुनिक अर्थमे विज्ञान पएबामे एक गोट महान अन्तर आवि गेलशछि। एकर फल अत्यन्त दुःखमय भेलशछि; सांस्कृतिक अध्ययनक हेतु मूलपुस्तकसभ संस्कृत वा तत्समाने भाषासबहिमे लिखल शछि आर तेँ जे केओ आधुनिक विचारधारामे शिक्षित प्रगतिशील विचारक छथि जाहिमेसँ हमर कर्तव्य ओ बुद्धिक नेतालोकनि बहराइतछथि से एहि भाषासँ अनभिज्ञ रहैत छथि। फलस्वरूप भारतीय संस्कृति हमरालोकनिक भावी जीवन ओ नीति पर ओतेक प्रभाव नहि पहुँचाए सकैछ जतेक हम स्वयं चाहैत छी। एकरा विपरीत, प्रायः जे केओ संस्कृत शिक्षाक आइ आश्रय यिकाह से आधुनिक आन्दोलन ओ विचारधारा, आधुनिक शास्त्र ओ कलासबहिक ज्ञानसँ कात रहैतछथि तेँ हुनक भारतीय संस्कृतिक व्याख्या त्रुटिपूर्ण होएव स्वाभाविक होइछ तथा ततेक ओकर आदर नहि होइछ जतेक हुनकालोकनिक योग्यता तथा विद्वत्ताक हेतु उचित यिक। एहि परिस्थितिक प्रतीकार अवश्य होबक चाही तथा वर्तमान समय एहि हेतु बेस उपयुक्त शछि किएक तँ एखन सर्वेत ई मानल जाइछ जे हमरा लोकनिक समस्त शिक्षापद्धतिक सुधार होएव आवश्यक शछि तथा केन्द्रीय, आर कतोक प्रान्तीयहु, सरकार एहि कार्य के^४ सुचारु रूपसँ करबामे लागल छथि। किछुए समय भेल होएत, केन्द्रीय सरकारके^५ दुइगोट प्रतिनिधि-अखिलभारतीय-संस्थासभ दुइगोट पृथक् पृथक् समितिक योजना, विश्वविद्यालयक तथा मध्यवर्गक शिक्षापद्धतिक सुधार करबाक हेतु, प्रस्तावित कएलक शछि तथा विश्वासपूर्वक आशा कएल जाइछ जे दुहू समितिक नियुक्ति शीघ्रे होएत। ओकरासबहिक कर्तव्य होएतैक जे देशक शिक्षासम्बन्धी आवश्यकता सबहिक विशेष अध्ययन करए तथा ओकरा पूर्ति करबाक हेतु सारागर्भित प्रस्ताव करए। ई प्राच्यविद्यामहासम्मेलन, जे भारतीयसंस्कृतिक उत्तरि करबामे दृढपरिकर शछि से एहि हेतु प्रयत्नशील रहए जे संस्कृत तथा संस्कृतसम्बन्धी भाषा ओ साहित्यसबहिक सब विभागके^६ नवीन शिक्षापद्धति भी, जे आवस्यतन्त्र भारतवर्षमे प्रचलित होएत, समुचित स्थान भेटैक। कोनप्रकारे^७ ई सम्भव

अछि तकरा सब दिशासें देखब तथा समुचित क्रममे राखब आवश्यक थिक । कोनोप्रकारेै पूर्वे दृढ़ निश्चय नहि करबाक इच्छासें हम एहिठाम थोड़ बहुत बिचार एहि सम्बन्ध मे रखेत छी, किएक तँ एहि विषयमे किछु सिद्धान्त स्थिर करबाक पूर्व, सब दृष्टिकोणसें नीक जकाँ विचार करब आवश्यक अछि ।

हमरा बुद्धिगे एहि समस्याकेै दुइ भिन्न दृष्टिसें देखबाक चाहीं सर्वप्रथम “टोलविद्यालय” मध्य भेटनिहार देशीय शिक्षा-पद्धतिकेै केवल प्रोत्साहन सुव्यवस्था तथा उदार सरकारी सहायता तथा नियमसभासें स्थायी बनाएबो आवश्यक नहि अछि, आधुनिक विषयसवहिक (यथा इतिहास, गणित तथा विज्ञानक) प्राथमिक ज्ञान पाठ्यक्रममध्य सञ्चिवेच करबो आवश्यक अछि, जाहिसें सोडह ओ सत्रह वर्षक वेसमे ततेक वस्तुक ज्ञान प्राप्त कए लेअए जे हाइस्कूलक बरोवरि हों । ई कार्य आव आर सरल बुझबाक चाहीं किएक तँ शिक्षा तथा परीक्षाक माध्यम आव अडरेजी नहि रहत । दोसर, शिक्षामे ओ ओतेक प्रधान नहि रहत जतेक पूर्वमे छल । टोलमे प्राथमिक शिक्षा, जेना उपर कहल अछि तेना पाबि, विद्यार्थीलोकनि अपन अपन शास्त्रक विशेष अध्ययन टोलक अध्यापकसभासें बा सार्वजनिक संस्था जे एहि हेतु खासकै तैयार कएल जाएत ततए करताह । दूह ठाम एहि बातक इन्तिजाम रहत जे आहि विशेषशास्त्रमे संसारक अन्यदेशमे जे कार्य भेलअछि तकर ज्ञान भए सकए । एहि प्रकारेै केअो विद्यार्थी प्राचीन देशीय पद्धतिअहुक एहन उच्चतम शिक्षा नहि पओताह जाहिसें अन्यदेशमे ओहने विषयसवपर सावारणतया जे कार्य भेलछैक तकर ज्ञान हुनका नहि भेल होइन्हि । एहि हेतु विदेशीलोकनिक आवश्यकपुस्तकसबहिक अनुवाद संस्कृत वा भारतीयभाषासबहिमे होएब, एवं एहि विषयसभपर पैघ पैघ अध्यापकहुसभ अनिवार्य शिक्षा देशि से आवश्यक अछि । एहि पद्धतिकेै नीक जकाँ विचारि स्थिर करबाक होएत जाहिसें अपनादेशीय पद्धतिक सार्गाभित ओ गंभीर शिक्षा जाहि हेतु ओ वास्तव में प्रसिद्ध अछि रहए तथा ओहीं सड अधिक विस्तृत दृष्टिकोण तथा अधिक समालोचनात्मक रुचि अध्यापक लोकनिक मध्य आवि सकए ।

दोसर, जँ संस्कृतकेै स्कूल-कालेज-विश्वविद्यालय सबहिक पाठ्यक्रममे आर महत्वपूर्ण स्थान भेटैक तँ ओकरा एकगोट उन्नत स्थान देल जाएत । संस्कृतकेै हाइस्कूलक समयसें अनिवार्य विषय बनाएब आइ गम्भीर दृष्टिसें विचार कएल जाइतअछि । किछु लोकक मत छन्हिजे संस्कृत केै अनिवार्य विषय वैज्ञानिक अथवा उद्योगकौशलक पाठ्यक्रमक अतिरिक्ताहि ठाम बनाएब उचित थिक । हुनका होइत छन्हिजे जँ विद्यार्थीकेै संस्कृत कोनो समयमे नहि पढाओल जएतैक तँ ओकरास्थिर प्रवृत्ति कहिओ बुझबा योग्य नहि होएत तथा संस्कृत सिखबाक प्रारम्भक कठिनता ओकरा सवर्का सभदिनुक हेतु ततेक अधिक भए जएतैक जे उच्च शिक्षा पएबामे एक एहन भाषा ओ साहित्यक एकदम अज्ञान रहतैक जकरा सीखब ने केवल हमरालोकनिक संस्कृति ओ सभ्यताकेै नीकजकाँ जनबाक हेतु आवश्यक छैक परन्तु हमरालोकनिक मातृभाषासबहि पर नीक जकाँ अधिकारहु पएबाक हेतु आवश्यक छैक ।

परंच किछु लोकनि तँ एतेक धरि कहैतच्छिथ जे संस्कृतकेै अनिवार्य विषय मानि सिखओला सें देशकप्रगति बन्द भए जाएत तथा ई मध्ययुगमे जतए छल ततए ओकरा फेरि रखिदेतैक ।

जैं ई निश्चय करी जे प्राचीन संस्कृतिक ज्ञान हमरासभके^० संस्कृतेक द्वारा भए सकैछ तथा हमरा देशक कठोक भाषासबहिक ज्ञान संस्कृत नीक जकाँ अध्ययन कएनाहि सम्भव होएत तैं ई विश्वास भए जाएत जे कमसौँ कम हमरालोकनिक अधिकांश शिक्षितवर्गक हेतु संस्कृतक प्राथमिक ज्ञान होएव उचित थिक । कालान्तरे^० जैं हुनका आवश्यकता वा इच्छा होएतन्हि तैं आगाँ चलिके^० वेसी योग्यता प्राप्त कए लैत जएताह । एहि हेतु ई कहब युचितपूर्ण थिक जे उच्चविद्याक अन्तिम अवस्थामे जखन शिक्षा दुइविभागमे विभक्त रहत (यथा साइंस आर आर्ट्स) जखन संस्कृत प्रथममे अनिवार्य विषय हो । तहिना (वी० ए० प्रभृतिक) उपाधिक पाठ्यक्रम मे संस्कृत, इतिहास राजनीति, साहित्य, समाजशास्त्र, दर्शन, प्रभृति पढ़निहार संस्कृत अवश्य लेशि । हैं ई अवश्य जे ई केवल एकटा स्थूल स्कीम कहल अछि । एकरा नीक जकाँ विषय विभाग इत्यादि मे बैसा कए कार्य करव आवश्यक होएत ।

स्कूल ओ कालेजक पाठ्यक्रममध्य एहि सुधारक अतिरिक्त किछु, आनो आनो परिवर्तन आवश्यक अछि । किछुक उल्लेख नीचाँ करैतछी—

(१) मूलग्रन्थसबहिक ओ ताहिसौँ मुख्य मुख्य केर अनुवादक प्रकाशन । यद्यपि एखनहु थोड़ बहुत ई कार्य किछु संस्थासभ करैछ तथापि एक गोटकेद्वीय सभा एहि हेतु भारतसरकार के^० स्थापित करवाक चाहियन्हि जे समुचित कार्यक्रम निर्धारित कए नियमपूर्वक कार्य करए ।

(२) केन्द्रीय तथा प्रान्तीय पुस्तकालयसभकेर स्थापना हो जाहिसैँ छपल वा हस्तलिखित संस्कृत तथा संस्कृतविषयक, भारतीय इतिहास ओ संस्कृत विषयक, ग्रन्थसबहिक, संकलन हो । एहि पुस्तकालयसभके^० जनताक हाथमे उपलब्ध हस्तलिखित ग्रन्थसबहिक नियमपूर्वक अन्वेषण करव कर्तव्य होएतन्हि । जे कार्य पीटर्सन, बुहलर, सर आर० जी० भण्डारकर तथा महामहोपाध्याय हरप्रसाद शास्त्री प्रभृति विद्वान द्वारा होइत छल तकरा बृहत् रूपसौँ पुनः आरम्भ करव उचित थिक । कारण जे ताहिसौँ ओ अमूल्य सम्पति बाँचि सकैछ जे अन्यथा सबैदाक हेतु नष्ट भए जाएत ।

(३) संस्कृतक उच्च शिक्षा ओ गवेषणात्मक अध्ययन करएवाक निभित्त केन्द्रीय तथा प्रान्तीय सरकार दुहूके^० अपन अपन “विद्यामन्दिर” सबहिक स्थापना करव उचित थिकन्हि तथा ओ एहि प्रकारक जे संस्थासभ सम्प्रतिओ अछि तकर संवर्धन अधिकाधिक आर्थिक साहाय्य दण्ड करथि जाहिसौँ ओसभ अपन कार्य बढाए सकाए, तथा नव नव एहन संस्थासबहिके^० समुचितस्थान सभमे खोलथि ।

ईसभ कार्यकलाप एकके संस्थाद्वारा, अथवा विभिन्न विभागद्वारा, संपादित भए सकैछ । सभसौँ आवश्यक अछि जे केन्द्रीय तथा प्रान्तीय सरकारलोकनि ई बुझथि जे संस्कृत भाषा ओ संस्कृतिक अनुशीलनकेर उन्नति दुनक परम कर्तव्य थिकन्हि तथा एहि हेतु उदार आर्थिक साहाय्य देवाक हेतु सन्नद्ध रहथि आ’ उपयुक्त संस्थासबहिक स्थापना कए ओकर उपयोग करावथि ।

एतद्विषयक किछु आओरो विचार करबाक योग्य समस्या अछि । प्रथम ई जे समस्त भारतवर्षक राष्ट्र-भाषा की हो । यद्यपि हिन्दीक पक्षके^० समर्थन केनिहार बढ़तो लोक छथि तथापि ओ अद्यापि सर्वमान्य नहि भए सकल अछि तथा एखनहु आन आन पक्षक यत्र तत्र चर्चा खूब भए रहें अछि । थोड़ेक लोक ई कहैत छथि जे संस्कृत समस्त भारतवर्षक सांस्कृतिक

भाषा होओए। एहि सम्मेलनमे एहि विषयपर एक गोट शास्त्रार्थ निर्धारित कएल गेल अछितेहैं हम बिशेष किछु नहि कहब। परन्तु एतबा धरि अवश्य कहब जे ई विचार निकै देखबाक थिक। जेना बहुतगोटे बुझतछथि, तेना सहसा एकरा टारि देब उचित नहि। संस्कृतक व्याकरण, वाग्विशेषता तथा वाग्विन्यासक काठिन्य तेहत कोनो बाधा नहि थिक। ईसभ सरल कएल जाए सकैछ। बजवाबुकबामे सभक उपयोगी होएबाक हेतु एकर, “वेसिक इडलिश” जकाँ, शब्द ओ धातुक रूपावलीकै सोभ कए देल जा’सकैछ तथा समास, सन्धि, तद्वित प्रभृति वनएबाक नियमावलीकै सरल कएल जा’सकैछ। उदाहरणार्थ, बौद्ध लोकनिक “दिव्यावदान” आर मूलसर्वस्तिवादीगणक “विनयपिटक” प्रभृति ग्रन्थक भाषाकै देखाओल जा’सकैछ। संस्कृतक विद्वान्लोकनिक कर्तव्य होएतन्हि जे बैसि कै एकरा विचारथु, संस्कृत लिखबाक ओ बजवाक हेतु सरलकरबाक उपाय करथु जँ वास्तवमे ओ संस्कृत कै राष्ट्रभाषा वा समस्त भारतवर्षक सांस्कृतिक भाषा बनावए चाहैत छथि।

परन्तु जँ हिन्दीए भारतवर्षक राष्ट्रभाषा भए जाए जे कि एकमात्र दोसर पक्ष कहलजास-कैतअछिं, तैओ संस्कृत ओकर मूलभिति होएत, ओहीमेसँ पारिभाषिक शब्दसभ तथा नवीन-भाषाकै व्यक्त करबाक हेतु शब्दसभ गढ़ल जाएत। इएह वात जँ अडरेजी विभिन्न प्रान्तसबहिक राजभाषा नहि रहत तँ कतिपय आनह आधुनिकभाषाकै करक होएतन्हि। संस्कृतक धातु, समास बहार कए एक गोट एहन नवीनशब्दसबहिक कोष बनाएब उचित थिक जकर उपयोग समस्त भारतवर्षमे साधारणतया भए सकए। एहि दिशि कतोक व्यक्ति ओ विद्यासंस्था बेस प्रशंसनीय कार्य कएलन्हि अछि। तथापि एखनहु वहुत करबाक वाँकी अछि, विशेषकै भारत-वर्षक भिन्न भिन्न भाषामे जे विभिन्न संस्थासभद्वारा कार्य भए रहल अछि तकर समन्वय करबाक चेष्टो नहि कएल गेल अछि। केन्द्रीय सरकारकाँ एहि विषयमे कोनो प्रकारक वर्जनीय विलम्ब नहि करबाक चाहियन्हि।

एहि प्रसङ्ग सम्पूर्ण भारतवर्षक एक लिपि कोन हो सेहो विचारणीय थिक। केओ के ओ बेस नीक जकाँ रोमन लिपिकाँ (जेअडरेजिअहुक लिपि थिक) भारतवर्षक विभिन्न प्रान्तीय लिपिक स्थानमे देखबाक विचार दैत छथि। जँ एकर ई अर्थ हो जे हमरालोकनिक सन्तान अपन मातृभाषा रोमनलिपिडारा पढ़ब ओ लिखब सोखथि तँ एकर घोर विरोध कएल जाएत। कारण जे एकर अर्थ ई होएत जे हमर भावी सन्तान ओहि वर्णमालासभसँ अनभिज्ञ रहताह जाहिमे हमरालोकनिक पुस्तकसभ अद्यावधि छपल ओ लिखल अछि; तथा ओसभ चाहे तँ सभटा “रोमन” लिपिमे पुनः उतारल जाए जे असम्भव विचार होएत अथवा ओ लोकनि अपनहि साहित्यकै पढ़बामे अक्षम होएताह जे हुनक अमूल्य परम्परागत संस्कृति थिकन्हि। एहन स्थितिकै धैर्यसँ नहि सोचि सकैतछी। तँ निस्सन्देह जँ कोनो एक लिपि भारतवर्षक हेतु स्वीकृत करबाक चाही तँ ओ देवनागरीए होएत।

ई सभकिछु एहिप्रकारक वर्तमान समस्यासभ अछि जे स्वतन्त्र भारतवर्षक सम्मुख उपस्थित अछि। एकरासबहिकै सोभरंगेबाक हेतु हमरालोकनिकै तात्कालिक सरलता वा कठिनताकै ध्यान राखब नहि उचित; उचित थिक जे भविष्यकेर भारत अपन प्राचीन संस्कृति ओ सभ्यताकै स्थिर नेओंपर निर्मित हो चाहे कतबो प्रयत्ने हो, ओकरामे नवीन जीवनक संचार करबं हमर

परम कर्तव्य थिक; तथा जँ कोनो प्रकारे हमरा अपना प्राचीन इतिहास से हटएवाक चेष्टा कएल जाए तँ ओकरा रोकब उचित थिक।

एतबा काल हम ताहि विषयसबहिक चर्चा कएल अछि जकरा केओ केओ एहि प्राच्य-विद्यामहासम्मेलनक ध्येयसँ बहिर्भूत बुझतछथि । परच्च हम से मानवाक हेतु प्रस्तुत नहि छी । ई विषयसभ एहि सम्मेलनक उद्देश्य आ ध्येयक, इष्ट ओ कर्तव्य कार्यक, अन्तर्गत अछि । ई सम्मेलन कर्तव्यच्युत कहाओत जँ भारतवर्षक इतिहासक एहि सन्धिकालमे ई प्राच्यविद्याक महत्वके भारतवर्षक इतिहासक भविष्यके ध्यानमे रखैत, विशेष रूपे प्रतिपादन नहि करत । एतेक दिन हमरालोकनिक कार्यसभ विद्यासम्बन्धी ओ सहिणु मात्र होइत छल । परन्तु नवीन भारतमे जकर उदय भात्र एखन भेत्र अछि विद्वानलोकनिक एहि संस्थाके देशक उन्नतिमे विशेष योगदान देमए पड़तैक । उपर हम ई देखएवाक चेष्टा कएलहुं अछि जे कोनरूपे हमर देश आगाँ बढ़ए जाहिसँ भारतीय संस्कृति ओ सभ्यताके पुनर्जीवन भेटौक; तथा ई सम्मेलन, हमरा पूर्ण विश्वास अछि जे अवसर भेटलासँ सब प्रकारे सरकारके तेहन सहायता करत जाहिसँ हमरा देशक उन्नति हो ।

आब हम संस्कृतविद्याक ओहि कतिपय अनन्य भक्तलोकनिक चर्चा करैतछी जनिकाँ मृत्यु हमरालोकनिसँ पृथक् कएदेलक अछि । सबहिक चर्चाकरबाक एक त समय नहि अछि दोसर बात जे हिनका सबहिक सम्बन्धमे शोकप्रस्ताव पुनः राखलेजाएत तथापि जनिक एहि सम्मेलनसँ घनिष्ठ सम्बन्ध छलन्हि तनिक चर्चा एहिठाम हम करैतछी । सबसँ प्रथम पण्डित मदनमोहन भालवीयक प्रति अपन श्रद्धाङ्गजलि हम दैतछी । भारतवर्षक घर घरमे हुनक नाम प्रसिद्ध अछि । भारतक विशेषकाए संस्कृतविद्याक पुनरुद्धारक सम्बन्धमे हुनक कृतिक चर्चाकरबाक आवश्यकता नहि अछि । ओ एहि सम्मेलनक एक भूतपूर्व सभापति छलाह । ई सम्मेलन अनेकप्रकारे हुनक छर्णी अछि । हुनक मृत्युसँ भारतवर्षक संस्कृतिक एक प्रतीकक लोप भएगेल अछि । डाक्टर कृष्णस्वामी आयङ्गर एहि सम्मेलनक दोसर भूतपूर्व सभापति छलाह जनिक मृत्यु भेत्र अछि । ई इतिहासक बडविशिष्ट विद्वान् छलाह । दक्षिणभारतक इतिहासक सम्बन्धमे हिनक बहुत कार्य कएलछन्हि । एकमात्र सन्तोष ई अछि जे उक्त दूनु सभापतिक मृत्यु पूर्ण अवस्था पावि एवं पूर्ण प्रतिष्ठित भए भेलछन्हि । किन्तु डाक्टर लक्ष्मण-स्वरूपक मृत्युक सम्बन्धमे से नहि कहल जासकैत अछि । हिनक अवस्था नवीन छलन्हि ओ ई बहुत किछु उत्तम कार्य करितथि यदि आओर किछु दिन जीवित रहितथि । नागपुरमे पूर्णस्वस्थ-रूपमे ई हमरासबहिक संग छलाह । ओतएसँ लाहोर जाए शीघ्र हिनक मृत्यु भएगेलन्हि । बेदकेर ई विशिष्टविद्वान् ओ एक बहुत योग्य अध्यापक छलाह ओ संगहिसंग एहि सम्मेलनक एक उदारसेवको छलाह । एहि सम्मेलनके अनेक प्रकारे ओ सेवाकएने छलाह । मृत्युक समयमे ओ एकर कोषाध्यक्ष रहथि । हुनक योग्यता ओ अनुभवसँ ई सम्मेलन आब वच्चते रहतापि हमरालोकनि त एक बड प्रियमित्रक निधनसँ शोकाकुलोली । डाक्टर टी० आर० चित्तलमणि एक बड विशिष्टविद्वान् छलाह ओ डाक्टर वेनीमाधवबडुआ त पालीभाषा तथा बौद्धधर्मक अद्वितीय विद्वान् छलाह । डाक्टर एन० के० भट्टशाली; हीरानन्दशास्त्री; सी० श्री० कृष्णभास्त्राचारी लोकनि पुरातत्वविभागक बड प्रसिद्ध विद्वान् छलाह तथा डा० ए० के०

कुमारस्वामी कलामे बड़ प्रवीण छलाह जनिक प्रसिद्धि समस्तसंसारमे छलन्हि । हिनकासबहिक मृत्युसँ एहि सम्मेलनक बड़ क्षतिभेल अछि । ईश्वरसँ प्रार्थना जे हिनकासबहिकाँ शान्तिभेटौन्हि ।

ई स्वीकार करए पड़त जे हमरालोकनि जखन नागपुरमे एकवित भेलहुँ तखनसँ आइधरिमे हमसभ कोनो बेशी कार्य नहि कएलअछि । हमरा विशेष दुःख अछि जे हमरालोकनि अद्यावधि प्राच्यविद्यासम्बन्धी ग्रन्थ ओ पत्रिकामध्य प्रकाशित लेखादिक सूची तैआर करबामे कोनो प्रकारे अग्रसर नहि भेलछी । एहि सम्बन्धमे हम मन्त्रीकसड किछु पत्राचारो कएल परञ्च कोनो फल नहि भेल । हम एहि निर्णयपर पहुँचलहुँ अछिजे एक गोट छोटछीन विद्वान्क समितिकै एहिकार्यक भार यथोचित धनक सडे दिग्रन्हि । एहि विषयक अत्यधिक महत्व अछि तें हम चाहैतछी जे कार्यकारिणी ओ काउन्सिल एकरा ध्यानपूर्वक विचार करए ।

हमसभ नियमित दुइवर्षक अन्तरसँ किछु पश्चात् एकवित भेलहुँ अछि किन्तु ई समय दुर्घटनापूर्ण छल । लोकसभक मोन सम्प्रदायिक मारि झगड़सँ, वैद्यनिक परिवर्तन तथा महात्मा गान्धीक दुःखमय मृत्युसँ व्याप्त छल । एहना अवस्थामे ई स्वाभाविक छल जे गम्भीर अध्ययनक कार्यमे वेश वाधा होमए । एतदतिरिक्त कागतक कमी तथा छपवाक अव्यवस्था, विद्वत्तापूर्ण ग्रन्थसबहिकै प्रकाशित होएवामे विधनदायक भेल । तथापि जे किछु भेल से अत्यन्त उपादेय भेल अछि । हम ओकरासबहिक विवरण नहि देवाक चेष्टा करतैछी किएक तँ तत्त्विभागक सभापतिलोकनि अपना अपना विषयक विद्वान्लोकनिक कार्यकलापक विवरण कहताहुँ ।

बन्धुवर्ग तथा सतीर्थप्रतिनिधिगण * ! हम अपनेलोकनिक धैर्यक बहुत परीक्षा कएल, आब समय भेल जे हम समाप्त करी । हम अपनेसभकै एतेक शान्तिपूर्वक सुनबाक हेतु धन्यबाद देतछी तथा अपनेसँ अपरम्परागत स्वरूपक एहि भाषणक हेतु क्षमा मडैतछी । हमरासबहिक राजनीतिक जीवनमे जे महत्वपूर्ण परिवर्तन भेल अछि ताहिसँ ई (भाषण) प्रभावित भेल अछि आ जे हम अपन पूर्ववर्ती सभापतिलोकनिक मार्गसँ विरक्त भेलहुँअछि तकर कारण आजुक अभूतपूर्व परिस्थिति अछि । हमरा विश्वास अछि जे ई सम्मेलन भविष्यमे एहि देशक उन्नति करबामे, प्राचीन विद्वत्ता ओ संस्कृतिक पुनरुद्धार कए, बहुत पैष भाग लत । हम आशा करतैछी जे ई (सम्मेलन) एहि कठोर ओ उत्तरदायित्वपूर्ण भारकै वहन करबामे समर्थ होएत । भए सकैछ हम ओ दिन देखबाक हेतु जीवित नहि रही परञ्च हम ओहो उत्कट आशासँ अपनेलोकनिसँ आज्ञा लए विश्राम लैतछी ।

**THE RAMAYANA TRADITION IN THE
PRESENT-DAY CEYLON**

By

H. E. SHRI M. S. ANEY, GOVERNOR OF BEHAR

Maharajadhiraj Darbhanga, Mr. Chairman, Members of the Reception Committee, Delegates, Ladies and Gentlemen:

यद्वाग्वदस्त्यविचेतनानि राष्ट्री देवानां निषसाद मन्त्रा ।

चतस्र ऊर्जा दुदुहे पश्यांसि क्व स्विदस्याः परमं जगाम ॥

—ऋ० वे० ८ मं०, १०० सू०, १० ऋ०

When the sacred Wak (speech) of the Rashtra, melodious and pleasing to the ears of the Gods, illuminating what is dull and dark, reveals herself at sacrifices, all the four quarters of the world flow with food and water. But the Great Power is not seen; where is it gone?

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पश्वो वदन्ति ।

सानो मन्त्रेषमूर्ज दुहाना धेनुवार्गिस्मानुप सुष्टुतैतु ॥

Gods produced देवीवाक (the luminous speech). All creatures in the Universe speak it. Praised by us and giving food and milk; let that speech come to us in the form of a cow.

I thank the Reception Committee for inviting me to attend the Session of this Oriental Conference. It indeed gives me very great pleasure to accord a very hearty and warm welcome to you all on behalf of the Government and people of Bihar to the province of Bihar and particularly to Darbhanga, the chief city of Mithila, one of the oldest nurseries of Indian culture, philosophy and religious thought.

This is the first Session of the Indian Oriental Conference in Free India though it ordinarily may be the 14th Session. I have no doubt that the members of this body must have immensely rejoiced at the great change in the status of the Motherland. During the dark days of dependency, the literary labours of oriental scholars and the patriotic conservatism of the orthodox devotees and students of Vedas and Sanskrit literature have been mainly instrumental in keeping the memory of the glorious past

of Bharat Khand alive. That memory of the past achievements was a powerful factor in implanting in the minds of the Indian people a strong desire to shake off the foreign domination and be a free and independent people. The silent services rendered by the scholars, burning midnight oil over their labour of love in their study rooms, were extremely valuable in preparing the nation for its fight for freedom. They supplied the motive power, of which the political agitators were able to make full use in intensifying their struggle. I, therefore, desire to pay my humble tribute to all those intellectual giants of India who, by their scholarly researches, succeeded in filling up many gaps in the story of India's past greatness and enabled the ordinary man feel proud of the rich heritage he had got from his ancestors, safely kept in the old books written in Sanskrit, Pali, Prakrit, Arabic, Chinese and other ancient classical languages of the people of Asia.

But I am aware that every one of us feels sad that the people of India had, soon after attaining independence, the misfortune to mourn the departure of Mahatma Gandhi, rightly called the Father of the Indian Nation, from this mortal world. His death is not merely a national loss but a world calamity. In him the Indian culture was represented in its highest, purest and sublimest form. He lived the life of Sthitaprajna, described in Shrimad Bhagawad Gita. During the period of the British rule two great political leaders stood out prominently, holding aloft the torch of eternal principles, lighted by Bhagawan Shri Krishna in Bhagawad Gita. They were Lokamanya Bal Gangadhar Tilak and Mahatma Gandhi. Both of them showed that Gita was not meant to be a book of polemical discussions by Pandits, carried on without any reference to the conditions in actual life. They maintained that it had lessons for every worldly man to learn and be inspired with. Both of them took the celestial fire of knowledge, not to the palaces of the kings, but to the cottages of the poor. Can we conceive of a greater service to Indian culture than this? The loss of Mahatma Gandhi is therefore one which has definitely set back the progress of truth and Ahimsa and rendered the advent of universal peace more distant. This assembly will

no doubt express its sense of profound sorrow and irreparable loss at Mahatmaji's death before proceeding with its deliberations.

The present Session of the Oriental Conference, bringing in from all parts of India and even from distant countries outside, distinguished scholars devoted to the study of Oriental languages, religions and cultures, reminds me of the great congregations of Rishis, Bramhavadins and Acharyas held in Vedic and epic periods in Mithila during the time of Janaka for discussion of problems, philosophical, moral, historical, scientific and metaphysical. King Janaka's name is included in the list of Punyasloka kings, four royal heroes of holy fame mentioned in the morning prayer verses (Pratas Smarana). It was in this land that Bhagawan Gautama Buddha got his enlightenment under the Bodhi Tree near Gaya, which is now generally known as Buddha Gaya, and where Samrat Ashoka the greatest Buddhist king and emperor of India ruled and organised his missions for propagation of Dhamma in distant countries, even beyond the limits of India. The famous Naimisharanya, sanctified by the long Satras of Shaunak and other Rishis, is also at a short distance from this place. "This country, once known as तिरुत् or तीरभूक्ति· is the land of three sacrifices performed by King Janaka, one at the discovery of Sita; the second the Dhanur Yajna or the sacrifice when the celestial bow was broken by Rama; and the third the sacrifice in honour of the marriage of Rama and Sita." (Early History of Tirhut by S. N. Singh).

In the history of Indian culture, Mithila has played a very leading part as it has produced some of the most renowned authors, philosophical thinkers and religious preachers of India. It has been, and is even now, one of the biggest centres of the study of Sanskrit language and Vedic lore. It has maintained its reputation for patronage of Sanskrit learning to this day. The present Maharajadhiraj of Darbhanga, like his illustrious father and other ancestors, is an enthusiastic supporter and champion of Sanskrit learning and Maithil culture. The contribution of Bihar to the historical study of oriental learning and culture, carried on by modern scholars of India and Europe, is also of a

high order. Late Dr. Ganganatha Jha and late Dr. Jayaswal have laid the entire world of oriental scholars under a debt of obligations by their patient work and solid researches. Their writings have served to throw light on several obscure points in the ancient political and cultural history of India. I am deliberately omitting all references to the distinguished sons of Bihar who are working in this field at present. I hope that you will agree with me when I say that they have maintained the high standard of study and accuracy in the research work set up by the elders who preceded them.

It is therefore very appropriate that the most distinguished scholars, who have dedicated their lives to the service of the Goddess Shri Sharada, should meet at this place to consider various problems connected with the preservation and progress of oriental learning.

I am of opinion that the Indian scholars were working under a great handicap so long as India was a dependency in the British Empire and had no separate existence and an honoured place in the civilised world. Happily, this undesirable state of things has ended. India now occupies not merely a separate existence but figures prominently in international conferences of the world. It is being looked up to as a leader by several Asiatic and South Asiatic nations for guidance and advocacy of their cause before the bar of the U. N. O. whenever they need it. With the growing importance of India as one of the leading States in the civilised world, the deliberations of bodies like the Indian Oriental Conference are bound to receive greater attention from, and to be more closely followed by, the literary circles in the countries of Asia, Europe and America.

The civilised world will seek for increased opportunities of cultural contact with India hereafter, and will also make greater use of bodies like this conference. This will add to the importance and prestige of the body as also to the responsibilities of those who have to run them.

This Conference will have to maintain its office fully equipped with a staff properly trained and qualified to be in communication with the literary bodies of the civilised world. It must also

develop itself to be the custodian of information on all matters relating to ancient learning in India. A mere assembling of scholars for the reading of learned papers once a year will not be sufficient to meet the new requirements and the new responsibilities which it will have to shoulder. It must have an organisation that shall carry on the work of collecting, collating and classifying information, guiding research workers and creating facilities for a systematic study of materials scattered all over India. It will have to do the work of co-ordination and instil among the scholars the spirit of mutual co-operation. To set up a machinery which can do this work actively and efficiently throughout the year should be one of the main problems for consideration of the delegates assembled here.

I must resist the temptation of pursuing this point further as I must spare at least some minutes for making a few observations on the tradition of Ramayana in Lanka.

Ceylon or Lanka is referred to in our Epic poems Ramayana and Mahabharata as an island in the ocean to the south of India. In the Sundara Kanda and Yuddha Kanda of Ramayana we have in several places description of Lanka as seen by Hanuman and Prabhu Rama Chandra. Mr. Parker, who has written a very authoritative work on ancient Ceylon, and who, being in the Civil Service as the head of the P. W. D. of Ceylon, had exceptional opportunities of studying the geography and topography of Ceylon, is of opinion that the description of Lanka given in the Ramayana is one which strikingly tallies with the actual conditions existing in the island. Parker says:

"Although there is nothing in this legend of the Ramayan to indicate that the composer of even the last section possessed more than the slightest knowledge of Ceylon, most of the geographical outlines referring to Ceylon are accurately portrayed.

He knew that Ceylon was an island near the southern coast of India, and tied to it, as it were, by a chain of islands or sandbanks. He was aware that the country was about 100 leagues in length—the actual distance is about 266 miles—and that there are mountains in the southern part of it. He had also learnt that on the side of the ancient highway leading from the end of the Manar to the southern districts the traveller passed a hill termed Arishta, the Aristha of the Pali histories of Ceylon,

now called Ritigala, near the foot of which the high road certainly ran in historic times. The name Suvela, which is also mentioned as that of a hill, cannot be identified as such but may be a reference to the land round the town called Uruvela. In the northern part of the Kandian hill country there are also three very conspicuous peaks on one of the higher mountains, when viewed from the northern low country, from which the idea of the mountain Trikuta may have been derived.

It is evident that before this knowledge of Ceylon could be available in India, the island must have been thoroughly explored by intelligent travellers. This could only be done in a settled and peaceable country such as we find under Sinhalese kings, and there is no probability that it was ever feasible at an earlier period."

—(Parker's 'Ancient Ceylon', p. 819).

Lanka is described by Valmiki as situated on गिरिवर्षमुद्धि
on the top of the great mountain. Hanuman saw Lanka Val-
miki says त्रिकूटस्य तटे लंकां स्थितः स्वस्थो ददर्श ह ।—वा० रा०, सु० 2 . १
Valmiki's Ramayana gives some details which deserve to be care-
fully noted.

ततः स लम्बस्य गिरे: समृद्धे विचिनकूटे निपपात कूटे ।
सकेतकोद्वालकनारिकेले महाब्रकूटप्रतिमो महात्मा ॥

Reference to the palm trees and Ketak is important as they are even today conspicuous characteristics of the beauty of the island.

Again, in सुन्दरकाण्ड, ३ . ७ we have a reference to 'लम्बगिरि' Cf.

स लम्बशिखरे लम्बे लम्बतोयदसन्निभे

This prominent reference to it as being a part of the mountain on the top of which Lanka is described as situated by the poet does not seem to have attracted the attention of the writers very much. In the commentary known as Ramayaniya Tilaka the word लम्बे is explained as लम्बारणपर्वते . The mountain named लम्बे while reference to सुवेल and certain other points at which Rama's army is said to have encamped before marching on Lanka is identified with सुवेल and other places, लम्बगिरि has so far escaped their attention. To me it appears the mountain which Valmiki mentions sometimes as लम्बगिरि or sometimes merely as लम्ब was known as लम्बादि: or लम्बोदि:. Those who have visited Nuwara Elia, the famous hill station of Ceylon, must have seen the picturesque scenery of the Ramboda Pass which is at a dis-

tance of a few miles from Nuwara Elia. Standing at the point where the pass begins its zig-zag downward course the traveller's eye meets with one of the grandest and most fascinating natural sceneries that one can ever hope to see. The tall mountain ranges that rise steep on both sides, looking like walls of chiseled stone of the fortress of the Royal City, the vista of mountain peaks, among which famous Adam's Peak topples over the rest, covered in clouds, the majestic waterfalls jumping down the precipices and flowing rapidly into the streams below, and the green valley with its dense forests, leave an impression of beauty that permanently lingers on in the memory of the traveller. This pass is called रम्भोदा in the Sinhalese language. The English writers spell it as Rambhoda. I think the रम्भोदा is the Sinhalese name of the mountain which वाल्मीकि mentions as रम्भादिः or रम्भंदिः. Visitors to Nuwara Elia proceeding from Kandy by the motor road, have to go up to that place through this famous pass. The Nuwara Elia is a plateau on the top reached through this pass. Plain of Nuwara Elia is 6,210 ft. The highest peak in Ceylon is 8,280 ft., Adam's Peak 7,420 ft., Kinigalpota 7,810 ft., Totapalla 7,720 ft. and Namanoona Koole 6,749 ft. There are certain points near Badulla and Bandarwella from which the three high peaks are seen simultaneously. There is a point near Haputulla at which travellers very often stop to get the view of the three peaks in the midst of which ancient Lanka of Ramayana fame was said to be situated according to the Ceylonese tradition.

At a distance of 6 miles from Nuwara Elia is the botanical gardens, called Heckgal gardens. It is at the foot of a very high hill which is pointed out as the point at which Hanuman stopped in his search for Sita Devi. The part of the forest between this hill and Nuwara Elia is called Ashoka Vana. It is full of these trees. Their flowers are scarlet red and the whole landscape appears most beautiful when these trees are covered with blazing red flowers. Just at a distance of 5 miles from Nuwara Elia there is a place called Sitatalawa standing at the source of a charming streamlet that jets up from the rock and merrily runs down the slope of the hill. This spot is visited by thousands of Hindus and Buddhists and other travellers who go to the hill station in

summer. Traditionally it marks the spot of the palace where Sita Devi was kept by Ravana. It was also here that Hanuman first saw her. At present a Hindu woman built a small temple of Shri Sita Devi, Rama and Lakshmana, whose idols were discovered by her on the bank of the stream that flows by.

There is a very interesting suggestion made by late Sir P. Ramanathan regarding the derivation of the name of the mountain range called Namunakula in his illuminating note to the book on Ramayana written by Lady Ramanathan:

"It is in the province of Uva, Huva or Suva. In it is a mountain called Ella Parwatam rising 4,500 ft. above the sea level. In the geographical maps of modern times it is marked Ella Rock, and in the one inch to a mile scale map, prepared at the instance of the Government of Ceylon, there are shown, at some distance from the Ella Rock, Ravan Ella (Ravana's Rock) and Ravana Ella falls, and one can see clearly from Ravan Ella a long range of lofty mountains in the east called नमुलकुल. Neither native pundit nor peasant nor learned European has known the derivation of the word नमुलकुल. but it is obviously a corruption of the term : हनुमानकुल denoting the family of mountains (कुलपर्वतम्) or range where हनुमान landed in his aerial flight. The higher parts of it are over 6,500 ft. above sea level."

Late P. Ramanathan Ponambulum was certainly the most talented public man of Ceylon. He was a great scholar and a linguist who knew Sanskrit, Pali, Sinhalese, Tamil, English and Latin extremely well.

In Mahavanso, Rajavali, Pujaivali and other ancient works in Pali reference to the story of Rama's invasion of Lanka is made:

"Vibhishana is stated in the Rajawaliya to have succeeded to the throne of Lanka on the death of his brother, which event occurred 1,844 years before Buddha, or B. C. 2,387; and to have fixed his Capital at Kelaniya, his sovereignty extending over a large extent of country long since submerged by the ocean. To Lakshmana was assigned the sovereignty of the Western and Southern parts of the island, the laws of which he much improved. The groves of scarlet rhododendron trees which clothe the eastern slopes of the Samanala from base to summit are dedicated to him." ".....the district of which it [the mountain of Adam's Peak] forms the most conspicuous feature was indentified with the name of Lakshmana, the brother of the principal hero of the poem, by whose aid and with that of Bibhishana, Rawan the king of the island was thrown out.

Both Lakshmana and Bibhishan were deified and became the Tutelary divinities of the island; but the worship of the former as an incarnation of Vishnu, the deliverer and restorer, now alone maintains its hold upon the native mind, especially in connection with the Saman Dewale near Ratnapur, and the Samanal mountain, of which he is still believed by both Buddhists and Hindus to be the potent guardian god." (Skeen's 'Adam's Peak', p. 13).

There is a place called Sitawaka in the district of Awissawela lying on the road to Adam's Peak. I give below the extract in which legendary information regarding the once famous city of Sitawaka and Sitawassa is given by the writer:

"The Court-house is at the foot of the hill near the Sitawaka ferry. A walk of about 250 yards in the rear of the resthouse leads to a romantic glen, down which runs and leaps a brawling rivulet. Here is what is called by the natives Sita's bath, and an adjacent cave, her dressing room; the popular belief being that while the disconsolate wife of the hero of the Ramayana was confined in a neighbouring grove by Rawana, she was permitted, as often as she desired, to come here with her attendants to bathe. It is also, we were informed, called Bisowala, or the Queen's bath, the King's consorts using it as a bathing place when the Court resided at Sitawaka.

In the olden days Awissawela formed a portion or suburb of the adjoining city, Sitawaka, Sita's city on the winding stream--so named after Sita, and the river on the banks of which it stood; the spot being rendered famous, according to Hindu traditions, because it was there that Indrajit the son of Rawana, caused a magic figure of Sita to be beheaded, in the hope that Rama, who was waging a destructive war with Rawana for the recovery of his consort, would in the belief of her death be induced to return to India.

Sitavaca was the ancient residence of kings or rajas. The kings of Sitavaca were rulers of all the low lands, and were of such paramount importance, that the kings and chiefs of the hill and wood country were their tributaries. The kings of Sitavaca boasted that they were of nobler blood and finer descent than those of the high lands. They asserted themselves to be genuine descendants from the legitimate stock of a Prince of Tanassery, and a daughter of the royal race of Madura, whilst the Kandians kings were only bastards and of less honourable extraction. But it is certain that when the king of Sitavaca was conquered by the kings of Kandy and Uva, they found it requisite to pay so much deference to the people, in favour of the high claims of the extinguished dynasty, as to undergo the ceremony of inauguration in the ancient palace of Sitavaca

This practice was still observed on the arrival of the Portuguese. Valantyn mentions, P.229, that the palace of Sitavaca had been repaired by the Dutch, and that the gates, walls and architectural embellishments attested its original magnificence; though he adds, it was not to be compared with the ruins of the buildings left by Malabar sovereigns." (Skeen's 'Adam's Peak', pp.98-101).

The story of Bibhishana is popular and well-known throughout the island. After Ravana was slain, prior to his departure victorious Rama crowned Bibhishana as King of Lanka with his capital at Kilaniya (S. Kalyani). Bibhishana was deified after his death and the present devale at Kaliyani is dedicated to him as the patron deity of that place. In what respect is Bibhishana held even now can be inferred very easily from the fact that when a writer dubbed Bibhishana as a quisling, there was a general resentment at this outrageous attack on the fair name of Bibhishana and some gave a very spirited reply to the critic in the press. In Pollonnaruwa, Vimans are featured in principal Vihars. In Kalaniya new Vihar, Bibhishana is shown as seated on the throne with his consort Amman and being crowned as king of Lanka by Rama. There is a picture (No. 5 to face page 7 of Parker's 'Ancient Ceylon') which also shows Bibhishana in the position described above. The throne of Bibhishana is supported by three images.

Rishi Pulastya is said to be the father of Vishwa who had Kuber as his son by his first wife, and Ravan, Kumbhakarna, Bibhishan as sons and Shurpanakha as daughter by his second wife Kaikasi. (Val. R. Uttarakanda 9, 29 to 35).

The city of Pollannurwa is described as Pulastyanagar in the old books, and even modern writers sometimes use that term.

Hambantota is a name of the port in the south-east coast of Ceylon. It is regarded as corruption of Hanumantota.

Near the port of Gall on the west coast there is a rock in the sea not very distant from the seashore. Traditionally it is considered a block of the Dronagiri mountain which dropped in the sea as Hanuman was fetching it to the battlefield where Lakshmana brother of Rama, was lying unconscious. The local physicians frequent this rock which is covered with forest for many

medicinal herbs and they think that it contains a herb whose juice can bring back the dead to life.

There are songs and stories sung by the villagers which have reference to the Ramayana legend.

In the Dictionary of Sinhalese Proverbs published by Senaviratna at p. 10 and p. 126 two proverbs in Sinhalese are given which mean 'All born in Lanka are not Ravan'.

The tradition preserved in Maha Vanso and other books go to show that the island of Lanka has been inundated on three occasions in the past and considerable portions of it have been submerged. It was according to them bigger in size than at present. The first disturbance of the coast, by which Ceylon is alleged to have been severed from the main land by the Buddhists, is said to have taken place in B. C. 2387. A second commotion is ascribed to the age of Panduwasa, B. C. 504; and the subsidence of the shore adjacent to Colombo is said to have taken place 200 years late, in the reign of Devanampitatisa, B. C. 306. ('Ceylon' by J. G. Tennant, Vol. 1, p. 7, footnote 1).

Rajavali gives even the extent of the territories sunk in these deluges:

"As during the epoch called Duwapawaryuga (द्वापरयुग) on account of the wickedness of Ravana, 25 palaces and 400,000 streets were all overrun by the sea, so now in this time of Tissa Raja 100,000 large towns, 970 fisheries' villages and 400 villages inhabited by pearl-fishers, making together eleven-twelfths of Kalany, were swallowed up." (Rajawali, Vol. II. p.180).

There is a river known as Kombookgam which enters the sea on the east coast of Ceylon. A place called Homagram is pointed out as the place where Indrajit is said to have made a sacrifice and offerings of his oblations. Several other small and neglected localities in jungles are also associated with the story of Ramayana.

"There is a plant which performs an important function in the fertilisation of the arid formation in the Spinifex Squarrosus, 'the water-pink' as it is sometimes called by Europeans. The natives, struck by its singular utility in resisting the encroachments of the sea, have recorded their admiration by conferring on it the name 'Maha-Ravana-Rawula', the great beard of Ravana or Rama."

This tendency of naming plants or birds after the personalities of the Ramayana story is a proof of the profound impression which the story of the fight of Rama and Ravana in the island has left on the minds of the people of all classes. The influence is working in spite of time.

Writers on Ceylon, ancient and modern, are all of opinion that the same island was known both by the name of Sinhal Dwipa and Lanka Dwipa. It was called Tamraparni also. The last name is the one given to it according to the Maha Vanso by the followers of Vijay. (Tennant's 'Ceylon', Vol. I, p. 13., and Turnousi's 'Maha Vanso', Ch. VI, p. 50).

Though the word सिंहलदीप does not occur in Ramayana but in Uttarakanda, it refers to an encounter of Hanuman with a Rakshasi called सिंहिका just as he was probably approaching Lanka in his flight. He killed her. (Ramayana, Sundara Kanda, 1, 172 to 188).

It deserves to be noted that Hanuman, as he jumped into the wide open mouth of the Rakshasi, Sinhika, Siddha, Charana and Gandharva saw him covered within her jaws just like a full moon in eclipse. I think that Hanuman was attacked by Sinhika as he flew over the waters of what may be known as Sinhikadip or Sinhaladip. And the description in the poems gives some ground to think that there was possibly some small island in the Indian Ocean adjacent to Lanka of that name or some portion of Lanka island itself known as सिंहिकादीप सिंहलदधि Sinhalese tradition, however, states that the name सिंहल was given by Vijaya, the first conqueror, who is said to be born of a grandmother who was mated to a lion. Whence the names of her children and ultimately that of Sinhala, the designation of Ceylon and of the Sinhalese. (Condrigton's 'Short History of Ceylon' p. 6. See also Tennent's 'Ceylon', Vol. I, p. 336. See 'Maha Vanso', ch. 7 and ch. 8, verses 40, 41 and 42).

The word दधि or दीप is not always used in the sense of island proper. जम्बुदधि meant India, which is not an island surrounded by waters on all sides. Part of Lanka near Kalayani was called नागदधि. So the word सिंहलदीप and लंकादधि

may not necessarily mean two separate islands detached from each other. They may be two parts of the same island.

The respect and admiration which the Sinhalese had for the story of Ramayana is reflected in the fact that they had a translation of Ramayana in Sinhalese of those portions of the Epic which commemorate the conquest of Lanka (Tennent's 'Ceylon', Vol. I, p. 520).

Gentlemen, I must bring my remarks to a close. My object in noting down these miscellaneous points is to give the distinguished audience some idea about the Ramayana tradition in Lanka. They think that their present island is the Lanka which was invaded by Rama, although they feel that the island was at one time a big and extensive one which has suffered diminution due to deluge or the overrunning of the sea from time to time.

I do not consider it proper for me to express any definite view as I have not the time to study the whole literature on the subject relating to the identity of modern Ceylon with Lanka in Ramayan. All that I desire to impress is that there is a good deal of material in Pali and Sinhali which has yet to be critically studied.

It is one of the objects of this Conference to encourage intercourse between literary bodies of different countries of the world. I have no doubt that the scholars will soon discover that it helps them to understand each other much better and therefore respect each other also more sincerely. Sinhalese are proverbially hospitable. They will certainly welcome such exchange of scholars and give them all the facilities needed to carry on their studies and researches. There are several scholars of eminence in Ceylon who will be too glad to avail themselves of such opportunities. The time has come when India and Ceylon must come closer together and renew their old ties and forge new links to think and act together. Let scholars establish an intellectual fraternity by their co-operation in literary labours first and I am sure that union in other spheres of national life of the two countries will follow soon and as a matter of course.

Vande Mataram

OUR CULTURAL HERITAGE—ITS FUTURE

By DR. N. P. CHAKRAVARTI, PH.D.

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It is a great privilege and honour to me to be asked to address the Indologists from all over India on this unique occasion, and I thank the Executive Committee for giving me a chance of speaking on a subject which I consider most important for a free India. I have not had an opportunity of attending this Conference and meeting at one place my colleagues engaged in researches in the various fields of oriental learning since the Trivandrum session in 1937. When the invitation came to me I deliberately did not choose a subject connected purely with Indian Archaeology. I wanted to stand before you, not as the Director General of Archaeology in India but as an humble worker in the field of oriental learning and to lay before you certain problems which have been agitating me—and I have no doubt some of you also, for some time past. Each of you is an expert in your own particular field of research and I could not think of a better occasion to lay my own views before you about our cultural heritage and seek your advice. It was extremely difficult for me to get away from headquarters at the present moment due to the forthcoming Exhibition of ancient Indian Art in New Delhi, but I knew that if I missed this opportunity I was not likely to get it for another two years and time was precious factor in arriving at a decision in the matter I wanted to put before you.

Since the beginning of the last World War, oriental studies have suffered much in Europe. India also did not escape its effect and being herself involved in the War, very little funds were available for the study of Indian culture and the advancement of oriental learning. Things have, however, moved very fast since the conclusion of the War and with the attainment of independence the time has now come to take a stock of things and think seriously about the future of our cultural heritage, the proudest possession we have. During my short visit to England in March last, I spent all my spare time in finding out

the present condition of oriental studies in Europe and before I proceed further, I would like to give a picture of the state of oriental learning as it is in Europe to-day. Even between the two World Wars Germany could boast of a number of first-rate oriental scholars but during and after the last War she has suffered such a set back that one cannot predict when she will be able to regain her former leading rôle. The position has been rendered worse by the internal condition now prevailing in Germany. It is, however, a matter of great relief to many of us to learn that some of the old torch bearers of Sanskritic learning, such as Sieg, Oertel, Schrader, Schubring, Kirfel, Nobel Weller, Glascnapp and Waldschmidt are still alive and are trying to keep the flame of Sanskrit studies burning in their own country. In France most of the old savants of international répute are no longer there, but still the younger generation of scholars is doing their best in keeping alive the oriental research in its various branches. In Czechoslovakia, Otto Stein met with a tragic end at the hands of the Nazis, and every-where we turn we find the same sad story repeated. In the British Isles also first rate scholars are no longer forthcoming among the new generation. For special reasons, however, I shall deal with the present position of oriental studies in Britain somewhat in detail.

Most of you are aware that until the early part of the 20th century facilities for oriental studies existed only in three of the major universities in Great Britain, namely Oxford, Cambridge and Edinburgh. There was hardly any facility in London, though she had some of the best libraries and museums in the world. Towards the end of 1906 the unsatisfactory condition of oriental studies in London was first brought to the notice of the Treasury on behalf of some of the most distinguished bodies in London, and the result was the appointment of the Recay Committee with Sir (then Mr.) Philip Hartog whom many of you knew first as a Member of the Calcutta University Commission and then as the Vice-Chancellor of the newly founded Dacca University, as one of the members. At that time the Committee was mostly concerned about those who were engaged for service of employment of any kind in the East and for whom

the knowledge of one or more of the oriental languages was considered essential. On the recommendation of this Committee the British Government decided to establish the School of Oriental Studies in London just after the world War I. The various classes of students who were expected to be benefitted were classified as follows:—

1. Certain candidates for Government service abroad (e.g. Indian Civil service candidates during their years of probation)
2. Military and Naval Officers preparing for interpreterships.
3. Commercial students.
4. Students desiring to pursue oriental scholarship, either professionally or for purposes of literature or research.
5. Students from Eastern countries, either desirous of perfecting themselves in the literature, etc., of their own language or of learning another oriental language.
6. Missionary students.
7. Civil Servants, Military and Naval Officers and Missionaries on furlough.

In 1916 the School became a part of the University of London and under a Royal Charter has since been holding a prominent position among the learned institutions in England and has contributed its own share to the advancement of oriental learning.

Within 30 years of its establishment, however, it was apparent that all that was desired was not achieved, and yet another Commission had to be appointed to consider what advantage had been taken of the facilities offered by the universities and other educational institutions in Britain for the study, among other subjects, of oriental languages and cultures. The Committee appointed was under the Chairmanship of the Earl of Scarbrough which submitted its report to His Majesty's Government in 1947. The necessity of appointing such a Committee is described in the Report itself in the following words:

“It had been necessary to draw upon the production of almost all the allied and neutral countries of the world to nourish the many exacting campaigns in which our forces had been engaged. The mobilization of all

available assistance and support had called for an understanding and knowledge of the peoples of the world which we were ill-equipped to supply. The underdeveloped state of our store of knowledge and the small numbers of our countrymen with any detailed acquaintance with the culture and economy of the peoples of Africa and the East stood in marked contrast to the intimacy of our contact with them in the joint struggle to save the world from a return to the dark ages. The demands to be made upon us by the final struggle against Japan were still unknown, but it was already apparent that an excessive preoccupation with Western affairs and civilization would prove to be obstacle to the effective mobilization and development of military power in the Far East. Such were the circumstances which gave rise to the enquiry".

With the cessation of hostilities and the introduction of peace once again, it was apparent that for a lasting peace of the world it was necessary for the West to have a proper understanding of the East and the Report continues:

"The pacification of War ravaged countries, allied, neutral and enemy, is now making demands similar both in nature and extent to those made by the War itself. A significant part of our contribution to world peace is to understand and to know our neighbours both near and distant. Western and Eastern civilizations have been brought together by a revolution in communications and must not remain separated by superstition and ignorance. The East makes great efforts to know and understand the West and our interests and our traditions require that among the Western powers we of all peoples should reciprocate. The responsibilities which we still have to discharge in the Colonies, our relationships with the Dominions, near neighbours as they are to the peoples of Asia and Africa, and the need to prepare for new relation-

ships with India, Burma and Ceylon all demand that our best intentions should not fail through a lack of understanding which knowledge and adequate provision of study could supply".

It will thus be seen that with Britain the desire to know the East more intimately was fostered by political necessity, but even admitting that proper facilities for oriental studies did not exist in Britain before world War II, is there any indication that even the small facilities which existed before were properly utilized by the British students? A careful study of the Report gives a very gloomy picture when we find that in the last 22 years out of a total of 183 students taking first or higher degrees from the London University in Indology only 4 have been from the U. K. The position was of course better in regard to the casual students who joined the school for learning languages, particularly during the years of War. It is claimed that in addition to the usual work done in the universities, more than 27,00 army officers and other ranks received some training in Indian languages, but we should not forget that this abnormal increase was due to the pressing need of the War, and it yet remains to be seen how the number would be kept up in the future years. One point, however, vividly emerges out of this, namely, that while there may be a genuine desire for the British students to have some knowledge of Indian languages, there is hardly any desire for carrying on higher studies in Indology. The reason for it, however, is not far to seek. The study of Indian languages was closely linked with the prospects of opening for young British students in India and while the knowledge of one or other of the Indian languages was considered essential or at least profitable for those coming out to India in different kinds of employment, there was hardly any opening for those taking higher degrees and very little even in the United Kingdom. The result was that very few students went in pursuit of such an unprofitable subject and in Independent India there will be even less opening for such students in future. Of the seven categories of students mentioned above, there will be hardly any student in most of them. There will be very few Indian students hereafter for higher studies as with

the reorganization of the university education in India such students will have less and less occasion for visiting other countries—at least I hope so, particularly for the mere purpose of taking degrees. But even in the face of such a gloomy picture the British Government did not wish to lag behind the other European countries and in fact wanted to make a bid for retrieving the lost ground. Britain knows very well that with the gradually diminishing political domination of the East, she will have to depend much on the goodwill of the Eastern peoples if she has to maintain and further develop her business interests in the East in the face of keen competition from other countries. And for its fulfilment she will have to put forth her best efforts to know the East more intimately than she ever did before. Whether the move is in the right direction or not at least so far as India is concerned posterity alone will judge, but I shall come to that later. Whatever may be the reason, His Majesty's Government have accepted the recommendation of the Committee and have decided to spend a fairly large sum to be devoted to the reorganization of the oriental studies in the United Kingdom. I understand that a part of this amount has already been made available for the current financial year in the universities of London, Oxford and Cambridge, but what is the position in India to-day? Oriental study is still carried on by a few universities in India either directly or through a few institutions affiliated to one or other of the universities. The total grant for this study is insignificant compared to what England proposes to spend on the study of oriental languages and cultures. A very large number of important manuscripts have passed out of the country from time to time which are greatly treasured in other countries, but in India though we have lost much through ignorance and negligence, there are still thousands of such manuscripts lying uncared for and except in a few provinces, there has been hardly any systematic attempt for a search and collection of this untold treasure. Even what we have, in the majority of cases they are kept in such a deplorable condition that I shudder to think what will be their fate a few decades hence. I had been to Kashmir very recently, and I was shocked to find the condition in which the precious collection of

manuscripts were kept at Srinagar. Due to dampness and neglect many of them have been attacked by fungus and even the pages of the invaluable Gilgit manuscripts are crumbling away. I was told that if a manuscript was found damaged it was just copied by one of the pandits and it was thought that their duty was over and the originals were relegated to oblivion. I am, however, glad to report that when the state of things was brought to the notice of the Hon'ble Mohd. Sheikh Abdulla, the present Premier of Kashmir, he at once authorized us to recommend whatever steps were necessary for their proper preservation. Everywhere it is the same story. There is no money for the collection of manuscripts or for their preservation and publication.

If we have to keep whatever remains of the thoughts and works of our forefathers we have to see that no time is wasted in bringing to light whatever still remains hidden and also to take proper care of what we already have.

Next I shall turn to archæology. No country with a long tradition behind her can do without archæology for a proper interpretation of her ancient culture. In India our problem has always been difficult and varied, and it has become more so in an independent India. There is usually a tendency among scholars who are not professional archæologists, to regard archæology as the hand-maid of history. In their opinion its only use is for yielding material for the reconstruction of history, but they forget that archæology has to go back to a period on which written history cannot throw any light or in which no historian, however extensive his scope may be, will be interested. Archæology must seek for knowledge from the time man came into existence on this planet and has to study his progress in regard to his environments for hundreds of thousands of years. To an archæologist a small seal, bead or even a potsherd which is of no interest to an ordinary historian may produce an important evidence for the migration of culture between two peoples, sometimes separated by thousands of miles. With the partition of India most of our ancient sites in the Indus Valley and the Gāndhara region have gone over to Pakistan, and to us are left

only a few sites in the East Punjab and Rajputana which go back to the period of Mohenjodaro and Harappa culture, which now must be thoroughly explored. But at the same time we can now devote more attention to the exploration of our other ancient river valleys where very little work has been done so far and nothing about whose prehistoric nature is known. We thus hope that by a methodical eastward and westward extension of our explorations we should, in course of time, be able to link up the prehistory of the Indus and the other river vallies. There are also many other directions in which the work of the future archæologists in India will lie. We have yet to collect extensive stratigraphic evidence on the existence of palæolithic industries in the ancient river-cuttings on the lines initiated by de Terra and his associates. In the South we have to know more about the megalithic monuments which have been dated from 2000 B. C. to 1200 A. D. Recently we have been fortunate enough to be able to collect evidence establishing a definite date for the pre-Christian culture at Brahmagiri in the Mysore State, and it is hoped that the knowledge gained at this site will be useful for reaching sure conclusions in other parts of South India also. Of course, this does not mean that the importance of the sites of the historical period has to be overlooked. Their exploration is also an urgent necessity, but a systematic progress of knowledge is possible only by steadily proceeding from sites of known possibilities to those of unknown potentialities. What we want most is to connect the missing links and not to go on multiplying material only of a period of which we already possess a fair amount of knowledge. I am mentioning this particularly because the Department of Archæology is inundated with requests from various individuals and local institutions for the immediate excavation of sites for which they have a fancy, forgetting that the Department has very limited resources in trained men and money and has to look after the whole of India and, however much it may wish to do more, it is not possible for it to be carried away by local enthusiasm and patriotism. It is in the interest of Indian archæology that there must be a definite plan according to which we must work, and we should remember that just a sporadic dig-

ging here and there will not lead to any real advancement of our knowledge. Our problem has been rendered more complex by the present political changes in the country. We have no doubt lost the whole of Western Punjab and Eastern Bengal, but at the same time the Indian States have now come in the picture. In the past, the Department acted in an advisory capacity to the States and only on invitation. According to the policy followed before, no work was undertaken in the States unless expressly desired by them. Hardly any archaeological work was therefore done in most of the States, particularly the smaller ones which had no archaeological departments of their own, with the result that some of the important sites and even standing monuments which were noticed by Cunningham and even later archaeologists disappeared altogether mainly through the depredations of treasure and road and building material hunters. In the present constitutional set-up there are 23 States which have been declared as centrally administered areas. In addition, 219, States have already merged with one or other of the Provinces and some more which have not made up their mind may yet follow suit. Some of these States are known to be of great archaeological importance, but there are others of which very little is known about their archaeological possibilities and a thorough exploration of these States will have to be undertaken. So long as archaeology remains a central subject my Department has to look after the archaeology in these States. I am, however, glad to say that a new wave of enthusiasm seems to have been created in many of these States for the protection of our cultural heritage. We have been receiving requests even from States which have formed into different Unions to look after their archaeology, and there are altogether 294 of such States. If Government would care to take advantage of this enthusiasm and new outlook in the States, much can be done to stop further disintegration of monuments in these States. Otherwise, there is a danger of this enthusiasm being diverted in the wrong channel, and irreparable damage to the monuments and sites may follow in the name of archaeology at the hands of the ignorant and the uninitiated. I have already submitted a scheme for strengthening the Exploration Branch

and also for reorganizing the Circles taking into consideration the merged States, and I hope Government approval will be obtained in the very near future. I cannot, however, pass from this topic without bringing to your notice another fact which if not checked in time, may develop into a potential danger to the scientific progress of Indian archaeology. Government of India have been receiving requests from some of the Provincial Governments that archaeology should not find a place in the Union List and that they should be allowed to have their own Archaeological Department. I may, however, clear my position at the very outset by saying that my Department does not wish to make archaeology its monopoly. I fully realise that with the very limited funds and staff at our disposal it is not possible to look after all the monuments or explore the whole country properly almost with the immediate effect. We have nearly 2,000 monuments and sites on our list of protected monuments and with the States coming in the number is sure to go up much higher, and I would like to have all the cooperation that I can get from Provincial Governments. At the same time I would point out that archaeology is a highly technical subject, and the work must proceed on the highest scientific lines set up by the international standards. In the Department we have not only our Circle offices but we have technical branches of excavation, epigraphy and archaeological chemistry. Among our officers we have those trained in pre-history, an engineer with a band of subordinate staff in Circles trained for years in the modern methods of conservation and also architects. Our main difficulty is to train up suitable scholars and it takes years before they can reach perfection. Archaeology is a subject full of possibilities, but at the same time it is a dangerous weapon to be put in the hands of the untrained. It is not often understood that more harm than good is done by unscientific digging and misinterpreting and thus losing once for all the evidence offered by excavation. Similarly, we may do irreparable damage to a building by undertaking repairs not strictly on the lines of approved conservation principles. It is not enough just to put an engineer or overseer in charge of such works. In the United Kingdom there is no dearth of engi-

neers and yet the Ministry of Works maintains a specially qualified staff for carrying out the conservation work in the protected monuments. Besides the bigger and solvent Provinces may be able, in the course of time, to have their own Archaeological Surveys, but what about the smaller Provinces which have neither funds nor trained men? Moreover, even taking it for granted that all the Provinces had funds and requisite men, there would certainly be reduplication in many directions. It is not possible for any Province, however extensive it may be to maintain such a highly trained staff as in the centre and much wastage of money and man power is inevitable. But at the same time I do not suggest for a moment that the Provinces should sit idle and watch what the centre is doing or not doing. There are various ways in which the Provinces can help and supplement the work of the Central Archaeological Department. Each Province according to its means, can have a small organization for a thorough exploration of the Province in cooperation with the Archaeological Survey of India. When this work of exploration is over, the Central and the Provincial Departments can sit together and decide which monuments and sites are of all India importance and should be maintained and worked by the the centre and which are of local importance to be maintained or excavated by the Provinces. This will prevent wastage and reduplication and in the course of a few years, if the scheme of the Training Branch under the Department is sanctioned, we shall be in a position to give all the trained staff that a Province may require. The services of the same organization may be utilized for the collection of ancient manuscripts and historical documents in the Province and also materials concerning its geography, languages and anthropolgy. This work will immediately add to the materials for the revised Gazetteer which is already a desideratum. I can assure the Provinces that the Centre looks upon this growing desire of doing something for themselves with full sympathy and is always willing to lend its hand of cooperation in the fulfilment of their desire. But we must at all costs guard against the wrong kind of Provincialism. An archaeologist or a student of culture knows no barrier of Pro-

vinces and districts. We are all working with the same end in view, viz., to expound to our own people and to the world at large, the past culture of our mother-land which is our common heritage.

It would not be altogether out of place to say a few words about Museums, though Museum is predominantly a Provincial subject. You are aware that over twelve years ago the Empire Secretary of the Museums Association, London, in company of a former Director General of Archaeology in India, visited India and made a survey of the Museums and Art Galleries of India. The reading of the Report which they produced is an eye-opener to every-body. Compared to the efficiency of Museums in various countries, which is usually taken as the indication of the cultural level of a particular country, it was found that there was not a single Province or Indian State that did not compare very poorly with the leading countries of Europe, British Dominions or the U.S.A. In fact, in their opinion "with the exception of the most backward countries of the world, there is no area where Museums count for so little, are so meagrely supported, and are so few and far between". With the exception of two or three Museums in the whole country, they did not think there was any Museums worth the name. Though the Report was published years ago very little progress has been made towards improving the condition of Museums in this country. Instead of being the repository of India's cultural heritage, they are in most cases still veritable *ajayabghars*, houses containing a heterogenous collection of curios with representations of animals which flourished in the prehistoric times down to objects locally produced—a jumble of things archaeological, zoological, geological, agricultural and even objects of commerce and industry produced locally or outside. A similar condition no doubt prevailed in England over a century ago. But with the growth of public opinion and intellectual curiosity the educative value of Museums was properly understood and a Museum of the present day instead of being a store-house for curios offer valuable material for research and popular education. I am afraid in India, even to-day, there are many who do not understand the place of Museums in the education of the people and are obsessed with the same old idea, with the result

that perhaps India is the only civilized country in the world which cannot boast of a single Museum comparable to the standard and efficiency of a Museum in the smallest country in Europe. It was with a view to end this deplorable state of things that the proposal of establishing a Central National Museum at Delhi was mooted a few years ago. In fact, the proposal of such a Central Museum is as old as the city of New Delhi, but though schemes were prepared on various occasions and they occasionally received a partial support of Government, they had finally to be abandoned and always on financial grounds. The scheme for the establishment of a Central National Museum of Art, Archaeology and Anthropology was again revived in 1945 when it was accepted by the Government in principle and a Committee was appointed to frame the details. This Report was duly considered by this august body in its last session, but though the scheme had received the support of all the learned institutions, Central Advisory Boards of Archaeology and Education and also the Standing Committee on Education and accepted by the present Cabinet, very little progress has been made so far. The scheme was to be in several stages, but the Ministry of Finance in view of the imperative need of economy suggested that the scheme should be recast so as to include during the next few years only the expenditure incidental to the preliminary steps for the establishment at a later date of the Central Museum. The scheme was accordingly revised to spread over a period of six years, but with the present bid for economy, I am not sure what will be its ultimate fate. The invaluable art treasures which the Department has in its charge are lying in different places including godowns for want of proper accommodation. The frescoes from Central Asia brought by Sir Aurel Stein are still displayed in the temporary building on the Queensway, and a few other exhibits were until recently displayed in the four rooms on the first floor of the National Archives building which were temporarily lent by the Director of Archives. Even two of these rooms had recently to be vacated due to the pressing needs of that officer and there was no alternative for us but to close this Museum. It is therefore essential that the Museum scheme should be given effect to as quickly as possible, and a

satisfactory housing accommodation arranged. Such a Museum, if established will prove a model to other Museums in India, train up their Curators and act in an advisory capacity to them. This has been a long felt want in India, and it is essential in free India. Our National Government have quite rightly passed an Act forbidding indiscriminate export of our art treasures and now there is a movement in the country pressing Government to put forward a claim for the return of all those antiquities which found their way abroad in an unauthorized manner. We all appreciate the sentiment behind the movement, but what good will come out of it if the invaluable treasures when brought to the country are relegated to godowns or those in private possession allowed to rot in the country itself for want of patronage. Government are sending out ambassadors and cultural attaches to foreign countries, so that our culture may be known to others. In Delhi itself we have now a host of representatives from all parts of the globe, and it would be only a matter of shame for us if we have no place in the Capital¹ city to keep our most valued heritage and show to them a little of the glory that was India.

Besides a National Museum, free India must also have a Central Research Institute where we can study Indian civilization in all its aspects with a first-class library of printed books and manuscripts attached to it—a subject which I had already touched at the beginning. The problem of a good library is easy of solution. Government of India have already put forward a claim for the contents of the India Office, and if the library in that office is moved to India we shall have the nucleus of a first-class reference library. We hope also that in the very near future Government will be in a position to pass an Act for copyright libraries in India to supplement the collections in our national libraries.

I should mention in this connection that when in England I saw some of the prominent oriental scholars in that country and discussed with them the possibility of such an institution in India. I told them that scholars in India would be very glad to learn that oriental studies were being re-organized in England, but at the same time the fact remained that there was hardly any possibility of getting enough teachers or students to take advantage of this

reorganisation in the immediate future. I therefore suggested that it would be a fine gesture on the part of the United Kingdom if a part of the money could be diverted to India for establishing a Research Institute in India where students both from Britain and India could work side by side and study our ancient culture and languages. There is still so much to be done in India in every direction. We have exploited very few of our archaeological sites. There is still an enormous field for linguistic studies in which Grierson has already shown the way. There is yet so much material for a first-hand study of anthropology that it will take years to complete it, and if we do not act quickly this material may altogether disappear within the next few decades and money spent in India in my opinion would be well spent. This will not only result in the advancement of our knowledge, but at the same time will give a first-class opportunity in promoting goodwill between India and England and the present is the most opportune time when England's prestige is higher in this country than ever before. While Britain has their special Schools at Rome, Athens and Palestine, and one has been started very recently in Turkey, she never thought of having a similar School in India which was talked of as the brightest jewel in her crown. I also approached the authorities of the British Council. I knew that the Council was going to start its activities in India and the Far East, and I first discussed the question in India with Sir John Sargent, who was asked to organize the Council's work in India and Pakistan, whether it would not be a good thing to have a Research Institute under the auspices of the British Council which claimed to be a non-political body. In England I contacted some of the top ranking officials of the Council at the suggestion of Sir Stafford Cripps himself with whom also I had a talk on this subject. Sir Stafford was very sympathetic personally and thought that the possibilities would be worth exploring. But I am sorry to say that I received very little encouragement from the Council. I was given to understand that the Council's main work was to encourage teaching of English in the various countries and also to tell these countries what England meant to do for them. I politely pointed out that India stood on a different footing from

other countries and with her association for nearly 200 years with Britain she should know what Britain had been doing for her. I admitted that learning of English was a very good thing in countries where that language was not widely known, but in India English was still the medium of instruction at least at the higher stages, and since our intention was only to study it as a second language and not to perfect ourselves in it, perhaps it was not yet necessary for England to send a few hundred teachers from England to this country for the purpose of teaching English to Indians. I do not deny that the British Council has been doing some good work in various countries and do not want to be little its efforts, but I feel that instead of working on a set formula for each and every country, the needs for each country should be properly examined and provided for. In my humble opinion Britain and India would understand each other much better if Britain spent some money in India in studying her culture among her own sons, and thus gain the confidence of the people by showing that there has been a real change in heart. I feel that the need of a Research and training-institute is vital for India, and if we cannot have the cooperation of others we must ourselves fulfil the need. I do not find any reason why Government of India and the Provincial Governments should not contribute towards its establishment if its importance is properly realised. I also hope that successful businessmen in this country will understand its need and render adequate help. Government are sending our ambassadors, trade commissioners, consuls and cultural attaches to foreign countries. I wonder how many of them and members of their staff know the language of the country to which they are being sent. Had such an institution been in existence they could have learnt the languages of the countries they are visiting, as they do in the School of Oriental Studies in London. With the growth of trade and industry in India businessmen will have to send more and more of their representatives to different countries, and it would be to their advantage if such representatives had an opportunity to learn the language of the country which they were to visit.

With the growth of civilization and harnessing of the forces

of nature for the use of the mankind, the world is becoming smaller and smaller every day and in order to have permanent peace in the world we have to know something of the culture of our neighbours and also tell them what we have to offer them. It is in this way that a mutual understanding can be developed and such an institution will indirectly have an international value, apart from its national value. I hope our leaders will realise the necessity of such an institution and press for its early establishment. I also hope that the All India Oriental Conference will pass a resolution pointing out to Government the immediate necessity of such an institution in India. I know that there is need for economy in the country now; but money is always found for things considered essential, and I hope that our National Government will take a leaf out of Britain's book and consider such an Institution a primary necessity. We are told that our first duty is to see that our people are properly fed. Nobody disagrees with this view, but we also satisfy ourselves that our dogs, cats and cattle are well fed. Simply providing means to fill the stomach will not go very far towards the making of Man. Human beings need something more than is wanted by the rest of the animal-world. From the very time the homosapien appeared on this earth he has always strived to be the master and equip himself for it and India should be no exception. Are we now to retard our progress in India and be left behind by the others? We are also told that next to food we have to see to the physical health of our people and to fight the numerous diseases. Nobody would deny that we should do so, but social workers in all the countries have told us that side by side with creating conditions for better physical health it is necessary to improve the mental well-being of the people, if we want to make better citizens of them. If we ignore the mental need of a man and see only to their physical need we shall only be creating a race of Frankenstein's creatures which will destroy their country and ultimately destroy themselves.

**SUMMARY OF THE SYMPOSIUM ON THE PROBLEM
OF THE ONE-ACT NATAKA IN
SANSKRIT**

The Symposium was held on the 18th October between 1-30 P.M. to 2-30 P.M. in the Conference Pandal with Prof. Sivaprasad Bhattacharyya in the chair, and in spite of the technicality of the subject, it was well attended. One misunderstanding in connection with the title of the subject was first cleared by the President with the introductory remark that it related to the theoretical possibility, the practical acquaintance in old classical literature and the potentialities of the One-Act Nataka in the light of prevalent specimens thereof in vernacular literature of India and of the present-day tendencies of the west. The Nataka is the serious grave epic type of play as distinguished from the gay, frivolous light or sentimental stuff as in the varieties : Bhanas, Prahasanas, Vyayugas or the Uparupaka like Kavyas.

Dr. S.K. De initiated the discussion holding that the canons of the dramaturgists should not make us blind to the possibilities of such a type of drama full and complete in its aims and objects and that the fulfilment of the *Sandhi* requirements was quite within the range of practical literature. It was supported by Prof. N. Chaudhari of Delhi who incidentally referred to the *Bhasanatatakacakra* which in its present form includes some one-Act plays and observed that the rules of the dramaturgists were not binding as in the case of the nomenclature of the dramas. Dr. V. Raghvan held that though one-act plays were known in later period as the *Unmatta-Raghava* Prekshanaka represented in the Vijayanagara Court, it is bold to assert that they came under the class of Natakas, and that the title One-Act Nataka is a misnomer and that the future one-Act serious plays in Sanskrit should be designated as one-act Rupakas. He was supported by Pandita V.A. Ramaswami Sastri and S.N. Shastri (Delhi). The Symposium terminated with the President pointing out that the word Nataka is a Yoga-rudha, if not a rudha one, charged with fixed connotation, that the divisions into ten Rupakas, if it meant anything at all, should be regarded as all-embracing, and that Natakas

had an epic origin, and plots, which for full development, require a greater space and canvas.

SIVAPRASAD BHATTACHARYYA

LIST OF PAPERS SUBMITTED TO VARIOUS SECTIONS

SECTION I—VEDIC

1. Prof. H.D. Velankar, Bombay:—
“Indra’s pact of partnership with Vishnu”.
2. Dr. N.J. Shende, Poona:—
“The Āṅgirasas in the Vedic Literature”.
3. Mr. C.G. Kashikar, Poona:—
“An examination of Max Muller’s *R̥gveda-Satīhitā* and *Pada-text*”.
4. Dr. H.L. Hariyappa, Mysore:—
“On the name *Sunahśepa*”.
5. Dr. C.S. Venkateswaran, Annamalai:—
“The Vedic Conception of Asura.”
6. Dr. C. Kunhan Raja, Madras:—
“*R̥gveda* Repetitions and the *Padapāṭha*.”
7. Dr. O.H. de A. Wijesekera, Colombo:—
“*R̥gvedic Bharata*: A Survival from Aryan Prehistory”.
8. Dr. H.R. Karnik, Bombay:—
“Some Indra-Legends from the First *Kānda* of the *Satapatha Brāhmaṇa*”.
9. Dr. V.M. Apte, Bombay:—
“A Problem presented by the word *Svagnin* in the *R̥gveda*”.
10. Prof. P.S. Sastri, Saugor:—
“The *R̥gvedic* Principles of Literary Criticism”.
11. Prof. P.S. Sastri, Saugor:—
“The *R̥gvedic* Theory of Drama”.
12. Prof. V.A. Gadgil, Bombay:—
“The Atharvanic Ritual and ideology in Aryan Culture”.

13. Prof. R. Krishnamurti, Hyderabad (Dn.):—
“References to Zodiacal Signs and Week-Days in the Vedas.”
14. Prof. S.J. Joshi, Benares:—
“Tūtujānah.”
15. H.G. Narahari, Madras:—
“The Padavidhāna of Saunaka”.
16. Prof. S.K. Gupta, Rohtak:—
“Cocoanut, the origin of Siva-Cult”.
17. Prof. S.K. Gupta, Rohtak:—
“Rṣi Dayānanda as a Vedic Commentator”.
18. Mr. G.B. Mokadai, Indore:—
“Ships and Planes in the R̥gveda”.

SECTION II: IRANIAN

1. Some Aspects of Old Iranian Inscriptions: Shri J.C. Tarapore
2. Interpretation of Some Avestan and Pahlavi Words:
Shri E.M. F. Kanga.
3. Hápta Ameshapand: Sri H.R. Bana.
4. The Age of the Holy Prophet: Shri J.C. Katrak.
5. Dari Language and its Phonetics: Shri M.S. Irani.
6. A unique Ms of the Videvdat : Dr. J.M. Unvala.
7. Miscellaneous Pahlavi Notes : Dr. Harmazdyar.
8. An Interpretation of an Avestan phrase : Dr. D. D. Kapadia.
9. Flags in Ancient Iran : Mr. K.A. Fitter.

SECTION III: CLASSICAL SANSKRIT

1. The Theme of the Seasons in Sanskrit Literature:
Shri Louis Renou
2. Date of Tripurari: Shri S.L. Katre.
3. Laghubhasya: Shri K.V. Abhyankar.
4. Some Astronomical Data in Kalidasa: Shri S.V. Bhide.
5. Rasamanjari on Malatimadhava: Shri V.A. Ramaswami Shastri.

6. Prakritadhvani and Vaikritadhvani: Shri K.A. Subrahmanyam Iyer.
7. Prachina Padyavali: Shri Venkateswar Sharma.
8. Kavyamritarasasvada: Shri K. S. Ramulu.
9. Budhavaktra Mandana: Shri K. Madhavakrishna Sarma.
10. Similes in Gupta Inscriptions: Shri S.V. Prabhu.
11. Sanskrit Verse as Symbolic of Sanskrit Culture and Civilization: Shri S.V. Prabhu.
12. The Authorship of Todarananda: Dr. P.L. Vaidya.
13. Description of the Season in the 9th Canto of the Raghuvamsa: Dr. C. Kunhan Raja.
14. The Dates of Sri Ramayana: Shri A. Ch. Srimannarayancharya.
15. A Forgotten form of Saraswati: Shrimati Anjali Mukhopadhyaya.
16. Anandavardddhana's Theory of Dhvani: Dr. K. Krishna-moorthy.
17. The Kriyayogasara: Dr. R.C. Hazra.
18. Some Kaviraksasas:—their Identities and Works: Dr. V. Raghavan.
19. A Note on the word of Kirata: Shri Bhogilal J. Sandesara.
20. Study of Similes from the Mahabharata: Shri S.N. Gajendragadkar.
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22. The Stage and Production of Earlier Sanskrit Plays: Shri R.V. Jagirdar.
23. Definition of Rasa: Shri Gunde Rao Harkare..
24. The Naisadhacarita as a Majestic Specimen of Metrical Acumen: Shri S. Bhattacharya.
25. Rama in the Raghuvamsa: Shrimati Anjali Mukhopadhyaya.
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27. Ramabhyudaya and Narayan Satkavi: Shri L.P. Pandey.
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29. Pratyayodbhedapaddhati of Kshemankara: Shri K. Madhava-krishna Sarma.
30. Sanskrit as the Lingua franca of India: Shri B.K. Mishra.
31. Two Maithila Srutidharas: Shri Tantranatha Jha.
32. Date of Bhartrihari: Muni Jambu Vijaya.
33. Non-grammatical Matter in Mahabhasya: Shri S.P. Chaturvedi.
34. Development in the Conception of Kalidasa's Drama: Shri H.R. Misra.
35. On the Bhagavadgita X. 34 ed.: Dr. S.K. Belvalkar.
36. The Riti School of Anandavadhana's Dhavani School: Shri B. Bhattacharya.
37. An appreciation of Valmiki: Shri B. Ray.
38. Geographical inset in Shakuntalam: Dr. S.N. Shastri.
39. Kashmirian Recension of the Mahabharat: Dr. V.G. Paranjpe, Bombay.
40. Alberuni & Sanskrit literature: Prof. M. Rao Chaudhari, Calcutta University.
41. Kavyamrita Rasasvada: Shri Ramulu S.

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2. Pandits' contribution to Persian Studies : Dr. Banarsi Das Jain.

SECTION VI: PALI & BUDDHISM

1. Some Mahayana Theories in Relation to other Indian Thoughts: Dr. Shashi B. Dasgupta.
2. Asoka's Dhamma—An Interpretation: Shri Radhakrishna Choudhary.
3. Abhidharma Samuccaya of Asanga: Shri Prahlad Pradhan.
4. Bodhi Chittotpada Sastra of Vasubandhu: Shri Shanti Bhikkhu.

5. Schools of Buddhism in Early Indian Inscriptions: Shri J.N. Banerji.
6. Sanskrit Vinaya Text: Shri A.C. Banerji.
7. Collection of the Buddhist Text: Dr. V.P. Bapat.
8. Arthapadasutra: Dr. V.P. Bapat.
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2. Panca Stupanvaya: Shri A.N. Upadhye.
3. A Jaina Stotra in Parasi: Dr. B.D. Jain.
4. The Textual Similarities in Jaina Buddhist Scriptures: Jainacharya Puja Atma Ram.
5. Gatha Saptasati and Maharastri Prakrit: Shri K. Sitaramaiyya.
6. Forgotten Land of Jaina Heritage in Lanka: Shri D. G. Mahajan.
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SECTION VIII: HISTORY

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3. Avanti Desa—Birth Place of Maharastra: Shri S.R. Shende.
4. On Etymology of 'Jauhar': Shri Bhogilal J. Sandesara.
5. The Gurjara Country and the Gurjara Pratihara: Dr. D.C. Sarkar.
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7. Sirajuddaula and the French: Shri Krishna Kanta Mishra.
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13. Caves as Religious Retreats in Ancient India: Dr. B.C.Law
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4. Old Gujarati as used by Parsis: Shri J.C. Katrak.
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6. The Discussion of Certain Probable Dravidian Gutterals in the Indo-Aryan: Dr. K. Goda Varma.
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2. The Palatalisation of Gutterals in the Dravidian: Dr. K. Goda Varma.

3. The Aryo-Dravidian Family of Languages: Shri P.S. Sastri
4. Dravida Vedam: Shri A.C. Srimannarayananacharya.
5. Tyaga Raju on Nadopasana : Ramulu S.
6. The evolution of Nada : Ramulu S.
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SECTION XII: PHILOSOPHY & RELIGION

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3. The Paryantapanchasika of Abhinava Gupta: Dr. V. Raghvan.
4. Nirvikalpara and Savikalpaka Pratyaksa: Shri J.J. Pandya.
5. Sat and Asat: Dr. Maryla Falk.
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10. The Gita Conception of Himsa and Ahimsa: Dr. I. Dutta
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13. Siddhas: Their Religion & Philosophy: Shri L.N. Bhattacharya.
14. Jayadeva Mishra: Shri D.C. Bhattacharya.
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17. Positive Data for the date of Sabaraswami: Dr. G. V. Devasthali.
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19. Contribution of Mithila to Nyaya Sastra: Shri G.N. Bhattacharya.
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 ६—तन्त्ररहस्यम्—श्रीजगदीशठाकुर
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 ८—अथ पुराणेषु नवधा भगवद्गुक्तौ कीर्तनस्यैव मोक्षोपायत्वम्—श्रीरामलोचनभा
 ९—आगमक उपयोगिता ओ पञ्च-मकार—श्रीयुगलकिशोरभिश्र
 १०—उपासना-तत्त्वम्—श्रीनागेश्वरभा
 ११—पुराणे तन्त्रे च भगवती लक्ष्मी—श्रीनरेन्द्रनाथचौधुरी
 १२—भक्ति-सुधाम्बुधिः—श्रीसीतारामभा
 १३—पौराणिक-सूष्टि-निरूपणम्—श्रीतेजनाथभा
 १४—‘ओं पुण्डरीकाक्षः पुनातु’ इति मन्त्रस्य विचारः—श्रीजीवानन्दठाकुर
-

दर्शनशास्त्रार्थविचारविवरणम्

शास्त्रार्थविचारसभा’ सम्मेलनद्वितीयदिवसस्य रात्रौ पण्डितश्रीरामचन्द्रदीक्षिताना-मध्यक्षभाषणेनोपाक्रमत । तत्र यद्यपि सर्वेषु दर्शनेषु शास्त्रार्थविचारणाय कृत्स्नः प्रबन्धो व्याधायि तथापि पर्याप्तसमयालाभहेतोः सम्मेलनस्यात्ये दिवसे न्यायशास्त्रे विचारः सञ्चालितः । आदौ सभाध्यक्षः ‘सन्दिग्धसाध्यमां धर्मी पक्षः’ इति पक्षतालक्षणं युक्तमयुक्तं वेति विप्रतिपत्तौ प्रदर्शितायां मैथिलमहाराष्ट्राभ्यां विद्वद्गुर्यां पूर्वपक्षः परिजगृहे, मैथिलाभ्यां च सिद्धान्तपक्षः ।

तत्र पूर्वपक्षवादिन इयमाद्या कोटि: । तत्र सन्दिग्धेतिवाक्यस्य यद्धर्मिकयत्प्रकारक-निश्चयप्रतिवद्यो यः संशयः स तत्पक्षक-तत्साध्यकानुभितौ पक्षतेत्यर्थो जगदीशभट्टाचार्य-र्विवृतः । तथा च साध्यतावच्छेदकावच्छेदशिवोष्यताक-निश्चयत्वावच्छेदप्रतिबन्धकतानि-रूपितप्रतिबन्धताशालिसंशयः पक्षतेति पर्यवसितं लक्षणं न युक्तम् । प्रतिबन्धकतावच्छेदकतया निश्चयत्वनिवेशनस्य व्यर्थत्वात् ।

यथोक्तविशेष्यतानिष्ठावच्छेदकतानिवेशेषेष्यतिप्रसङ्गविरहात् । महानसीयवह्निमान् इत्ये-तत्प्रतिबद्धस्य महानसीयवह्निमान् न वेति संशयस्यापि न पक्षतात्वापत्तिः । साध्यता-वच्छेदकपर्याप्तावच्छेदकताकप्रकारतायाः अवश्यविवक्षणीयत्वेन तत एव तद्वारणसम्भवा-दिति ।

सिद्धान्तिनः प्रथमा प्रतिकोटिस्तावत् पक्षतात्मकसंशयनिरूपितप्रतिबन्धकतायां यथोक्तविशेष्यताक-निश्चयत्वमवच्छेदकतयाऽवश्यं निवेशनीयमेव । अन्यथा पर्वतो वह्निमान् इत्यनुभितौ पर्वतो वह्निविशिष्टघटवान् न वेति संशयस्य पक्षतात्वापत्तिः । तथा हि

तादृशसंशयं प्रति पर्वतो वह्निमान् न वेति पक्षतारूपः संशयो भिन्नविषयकानुमितिसामग्री-
त्वेन प्रतिबन्धकः । यथोक्तविशेष्यताशालित्वं च तस्यास्त्येवेति । अतः प्रतिबन्धकोटौ
निश्चयत्वनिवेशनं सप्रयोजनमेवेति ।

एवं रीत्याऽक्षेपरिहाराभ्यां लक्षणे स्थिरीकृते सति नव्यनैयायिकानां पद्धतिमवलम्ब-
मानेन पूर्ववदिना दृष्टिमिदमुद्घाव्यते स्म । साध्यसंशयरूपपक्षताया अनुमितिकारणत्वं
न सम्भवति । सिद्धौ सत्यामप्यनुमितस्या लोकेऽनुमितिदर्शनेन साध्यसंशयं विनाऽपि धन-
गर्जितश्वरणे मेघानुमितिदर्शने च व्यतिरेकव्यभिचारात् । तस्मादीदृशी पक्षता न युक्तेति ।

अत्रान्तरे सभायां प्राचीनपक्षताविचारप्रसङ्गे नव्यमतावलम्बदृष्टिमोद्घावनमनवसर-
दुःस्थमिति कश्चित् कलकल इव समजनि । तदाऽध्यक्षमहाशयैः संशयरूपपक्षतायाः सर्वथा
समर्थनं प्रतिज्ञातमिति संभाव्यमानसर्वविधदृष्टिमोद्घावनं तत्र प्राप्तकालमेवेति निर्णयो दत्तः ।

अनन्तरं सिद्धान्तवादी साध्यसंशयस्यानुमितिकारणतां व्यभिचारनिरसनेनैवं समर्थया-
मास । तथा हि अन्यव्यतिरेकाभ्यां तावत् संशयस्यानुमितिकारणत्वे सिद्धे फलानुरोधात्
सिसाध्यविषास्थले धनगर्जितस्थले चास्फुटः साध्यसंशयोऽस्तीति कल्प्यते । अन्यथा तत्सिध्य-
विषाभावकूटविशिष्टसिद्धच्छभावस्य कारणताकल्पनायां महागौरवात् ।

न च सिद्धिदशायां संशयकल्पनमप्यनुपपत्तम् । सिद्धिस्त्वेऽनुमित्तेर्निष्प्रयोजनेन तदि-
च्छाया एवानुद्यात् । यत्र च सिध्याध्यिषानुभवसिद्धा तत्र सिद्धावप्रामाण्यशङ्कास्कन्दनस्या-
वश्याश्रयणीयतया तत एव साध्यसन्देहस्यौचित्वार्जितत्वादिति ।

इत्थं नामोपर्युपर्यं शास्त्रार्थकरणोत्सुक्योर्वादिप्रतिवादिनोरन्येषु च विद्वद्वरेषु अहमह-
मिक्या विचारोद्यतेष्वपि समयाभावात् शास्त्रार्थसभां समापिपिष्ठन्तोऽध्यक्षमहाशयाः
संक्षिप्तनिर्वहन्यभाषितेन सभामुपसमाहार्षः ।

अर्थं चैषां भाषणसारः । प्राचीनतवीनानामभिपतं पक्षताया लक्षणद्वयमप्युपपत्तिभिर्य-
चपि समर्थयितुं शक्यमेव तथाप्यनुमितेः पूर्वं सर्वत्रानुभवानारूढस्य संशयस्य
नातीवपरीक्षकाणां हृदयरञ्जकम् । अनुभवानुसाराननुसारयोः शपथनिर्णयत्वेऽपि कल्पनं
प्रामाणिकैर्दर्शितेऽनुभव एव व्यवस्थापनायां भाविको ग्रहणमर्हति । तदिह सार्वलौकिकानु-
भवाविश्वकरणपराणामाचार्यवाच्चस्पतिमिश्राणां वचनमेव शरणीकरणीयम्—न हि हस्तिनि दृष्टे
कीड़ारेण तमनुमितेऽनुमातार इति प्रत्यक्षपरिकलितमप्यर्थमनुमानेन बुभुत्सन्ते तर्करसिका
इति च । अत्र सिद्धिरनुमितप्रतिबन्धिका इति अनुमित्सायां सत्यां सा न प्रतिबन्धिका इति
वार्तार्थमविरुद्धं प्रतिभासते । यदि च सार्वत्रिकः साध्यसंशयोऽकल्पिष्यत तदा प्रत्यक्षावभा-
समप्यर्थमनुमानेन निर्णनीषन्ति विवेकतारः इत्येवाचार्या अकथयिष्यन् न जातु परिकलित-
मिति बुभुत्सन्त इति रसिका इति च । अतएव व्यतिरिक्तात्मनिश्चये सुदृढे श्रवणेन जातेऽ
पि मुमुक्षूणां हृदयपरितोषलाभाय श्रुतौ मननविधानमपि साधु संगच्छते । तस्मादभियुक्त-
संप्रतिपश्यसार्वलौकिकानुभवानुसारि श्रुतिपक्षानुसारि च समञ्जसमेव नव्याभिमतं पक्षता-
लक्षणमिति सर्वं शोभनम् ।

प्रस्थान-गानम्

चत्वारो दिवसा रसेन गमिता दूराऽगतैरादृतै-
 रेतैर्भारतभूविभूषणजनाऽराध्यैर्भवद्विस्तु यत् ।
 स्थानं तप्तिजवाङ्मयामृतसेराप्लाव्य सम्प्रत्यहो
 रिक्तीकृत्य निर्दिशतं भवगतं वस्तु क्षणस्थायि किम् ॥१॥
 समारम्भो भूम्ना भवतु पुनरित्यं जनकजा-
 जनिस्थाने स्थाने प्रथितयशासामाशु विदुपाम् ।
 वियोगोऽसावस्मादृशक्तजनानामितरथा
 कर्थं सेवामेवाविरतमुपशम्येत्पृहयताम् ॥२॥

—श्रीसुरेन्द्रभा ‘सुमन’

Sung by—Shri Virendra Jha and Shri Satishachandra Jha

प्रस्थान-गान

(मिथिला-प्रचलित समदाउनिक ध्वनिमे)

(१)

नन्दनवन छल बसल आडन विच
 से किए उसरल जाए ?
 मणिगणसे भूषित कए मिथिला,
 से पुनि छीनल जाए !

(२)

नखत-रहित नभ कमल गलित सर
 जेहेन होए रुचि हीन ।
 आगत अतिथिक विनु एहि नगरक
 शोभा होएत छीन ॥

(३)

ई तिथि चारि हमर घर-आडन
 छल पूर्णमा – इजोत ।
 से सहसा अछि विरह – अमाकेर
 घन तम – तोम इरोत ॥

(४)

हमर व्यथाकेर कथा अकथ नहि
 श्रानक अनुभव योग ।
 एहन नहि संयोग भेटल छल
 ने पुनि एहन वियोग ॥

—श्रीमुरेत्दभा ‘सुमन’

Sung by—Shri Virendra Jha and Shri Satishachandra Jha

MINUTES OF THE MEETING OF THE EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the All-India Oriental Conference was held at 9 A.M. on Friday, the 15th October 1948, in the Raj Guest House, Darbhanga. The following members were present: Dr. R.C. Majumdar, Dr. S.K. De Dr. S.K. Belvalkar, Mm. Dr. P.V. Kane, Dr. P.L. Vaidya, Dr. V. Raghavan, Dr. S.K. Chatterji, Mm. Dr. Umesh Mishra, Prof. H.D. Velankar, Prof. D.D. Kapadia, Dr. A.S. Altekar, and Dr. R.N. Dandekar. Dr. R.C. Majumdar, the President, was in the Chair. The following business was transacted in the meeting.

(1) The minutes of the meetings of the Executive Board held at Nagpur on 20-10-1946 were read and confirmed.

(2) The President then moved the following resolution of condolence:

"Resolved that the Executive Committee of the All-India Oriental Conference places on record its sense of deep sorrow at the sad demise of Dr. S. Krishnaswami Aiyangar, who was once the President of the Conference, Dr. M. H. Krishna who was, for a long time, a General Secretary of the conference, Dr. Lakshman Sarup, who was the Treasurer of the Conference, and Dr. T. R. Chintamani, who was a member of the Executive Committee of the Conference." The resolution was passed all standing.

(3) The draft of the condolence resolution to be moved by the President at the opening Session of the Conference, as prepared by the General Secretaries, was adopted.

(4) Dr. R.N. Dandekar, the General Secretary, submitted the audited statement of accounts of the Conference for the period of 15 months from the 1st of October 1946 to the 31st December 1947. It was duly passed and recorded. (See Appendix 1).

(5) Dr. A.S. Altekar, Local Secretary of the Benares Session, presented to the Executive Committee Volumes 1,3 and 4 of the Proceedings of the Benares Session. The prices of these volumes were fixed as follows. Vol. I Rs. 2; Vol. III Rs. 3; Vol. IV Rs. 2.

(6) In connection with Dr. R.N. Dandekar's delegation to the 21st International Congress of Orientalists which was held at Paris from the 23rd to the 31st of July 1948, the President proposed and Dr. S.K. De seconded the following resolution:

"Resolved that in confirmation of the resolution already passed by a circular in that behalf by the Executive Committee, a grant of Rs. 500 be made to Dr. R.N. Dandekar out of the permanent funds of the Conference with a view to defraying a part of the expenses incurred by him in connection with his delegation to the 21st International Congress of Orientalists held at Paris."

The resolution was unanimously passed.

(7) Dr. R.N. Dandekar, who attended the 21st International Congress of Orientalists which was held at Paris from the 23rd to the 31st July 1948 as the Delegate of the All-India Oriental Conference submitted a report on the Congress. It was resolved that Dr. Dandekar's report be recorded and be published in the Proceedings of the Darbhanga Session or in some Oriental Journal. (For report see Appendix 2)

(8) The three proposals about Hindi sent by the Hindi Section of the 13th All-India Oriental Conference, Nagpur, by Mm. Bishweshwar Nath Reu and by Prof. Kshetresh Chandra Chattopadhyaya respectively were taken for consideration by the Executive Committee. The President ruled out of order the first two proposals. It was resolved to accept the following proposal sent by Prof. Chattopadhyaya and to forward it to the Council:

"That this All-India Oriental Conference, now meeting at Darbhanga requests the Constituent Assembly to adopt HINDI written in Devanagri script as the language of the Indian Union, with English as an alternative for some time to come."

(9) The Executive Committee then considered the proposals in connection with Manuscripts sent by Dr. V. Raghavan and Prof. Chintaharan Chakravarti. It was finally resolved that the the following proposal be forwarded to the Council for consideration:

“That the Provincial and State Governments be requested to take active steps to acquire all available ancient Manuscripts from the territories under their jurisdiction, and that the Governments be requested to organise a Government Department for the survey, collection, cataloguing and publication of ancient manuscripts.”

(10) As regards Professor Ramaji Upadhyaya's proposal regarding the Oriental Examinations, it was resolved that as there is no fixed and uniform standard for Oriental Examinations held at different centres in India, the proposal regarding their equivalence with University examinations cannot be considered.

(11) The Executive Committee considered the letter form the Iran League, dated 17-3-1948 and the resolutions enclosed therewith and resolved that the Executive Committee, while appreciating the work of the Iran League to popularise the Iranian section among the Parsis, feels that its apprehensions about the election of the sectional President not taking place on fair lines are unfounded. The Committee desires to draw the attention of the League to rule No 12 under which the sectional presidents are elected. The Executive Committee feels that as the constitution has been revised by the General Body only last year, it is too early to introduce any changes in it before giving it a trial for some time. It may be further pointed out that members feeling aggrieved by the decision of a sectional president in rejecting their paper have got a right of appeal to the General President.

(12) The proposals regarding the Draft Hindu Code and the Hindu Marriage Committee sent by Mr. Nataraja Aiyyar and Pandit Tatacharya respectively were forwarded to the Pandita-Parishad.

(13) It was resolved to forward to the new Executive Committee the proposals regarding the expansion of the activities of the Conference by organising an All-Asian Conference sent by Dr. C. Kunhan Raja and Dr. S.K. De.

(14) It was resolved that the following ten persons whose names were recommended by the Local Committee be coopted to the Council:

Principal B.M.K. Sinha, Surendra Jha, Baladeva Mishra, Jyoti Prasad, Jayakanta Mishra, Padmanabha Prasad, Girindra Mohan Mishra, Vaidyanatha Jha, Bhavanatha Jha, and Kamaleshwari Charan Singh.

(15) It was resolved to forward to the Council the following proposal sent by Mm. Dr. P.V. Kane:

"That the Fourteenth Session of the All-India Oriental Conference held at Darbhanga congratulates the Deccan College Post-Graduate and Research Institute, Poona, for having undertaken the great work of the Dictionary of Sanskrit on historical principles and calls upon all the lovers of Sanskrit to substantially help the undertaking in every possible way and invites scholars from all parts of India to collaborate in this project of national as well as international importance. The Conference recommends the UNION Government, Provincial Governments, and Universities to give substantial financial assistance to this project and places on record their sense of appreciation for the initial grant of Rs. 8,000 - each by the Ministry of Education, Government of India New Delhi, and the Government of Bombay, and requests that the amount of subvention be increased to enable the Institute to meet the costs of this great undertaking."

(16) The Report on the 21st International Congress of Orientologists, Paris, sent through Dr. N.P. Chakravarti, by the Cultural Attaché to the French Embassy in India was recorded.

(17) The Local Secretary reported that Dr. N. Venkataramayya, President of the History Section, Khwaja Muhammad Ahmad, President of the Archaeological Section, Prof. M.Z. Siddiqui President of the Islamic Culture and Arabic and Persian Section, and Prof. P. K. Gode, President of the Technical Sciences and Fine arts Section, have expressed their inability to attend the Darbhanga Session. It was therefore resolved (1)

that History and Archaeology Sections be combined and Dr. N.P. Chakravarti be requested to preside over the combined sections; (2) that Islamic Culture, and Arabic and Persian Sections be combined with the Iranian Section; and (3) that Prof. G.P. Majumdar be requested to preside over the Technical Sciences and Fine Arts Section.

R. N. Dandekar
Secretary

R. C. Majumdar
Chairman

MINUTES OF THE SECOND MEETING OF THE EXECUTIVE
COMMITTEE

A meeting of the Executive Committee of the All-India Oriental Conference was held at 1 p.m. on Sunday, the 17th October 1948, in the Raj Guest House, Darbhanga. The following members were present: Dr. R.C. Majumdar, Dr. S.K. De, Dr. S. K. Belvalkar, Mm. Dr. P.V. Kane, Dr. P.L. Vaidya, Dr. V. Raghavan, Dr. S.K. Chatterji, a Dr. Umesh Mishra, Mm. Prof. H.D. Velankar, Prof. D.D. Kapadia, Dr. A.S. Altekar, and Dr. R.N. Dandekar. Dr. R. C. Majumdar, the President, was in the Chair. The following business was transacted in the meeting.

(1) Dr. R.N. Dandekar, the General Secretary, read out to the Committee the letter, dated the 11th October 1948 received by him at Darbhanga, from Dr. H.L. Jain, the Local Secretary of the Nagpur session, and submitted to the Committee the statement of accounts for the Nagpur Session sent by Dr. Jain. As the accounts were not yet finalised it was resolved that they be only recorded.

(2) It was resolved to forward to the Council the following proposal sent by Dr. A.S. Altekar.

"That while welcoming the action of the UNION Government in establishing All-India Research Laboratories for the different branches of Science like Physics, Chemistry, Metallurgy etc., the All-India Oriental Conference urges the UNION Government to establish an All-India Indological Research Institute at a suitable centre at an early

date for (1) carrying on researches in the history, art, culture, philosophy, languages, and literatures of India: (2) actively encouraging the study of the languages, history and culture of Asian countries which have come into cultural contact with India in the past, like Egypt, Iraq, Iran, Afghanistan, China, Japan, Java, Sumatra, Ceylon, etc.; (3) interpreting Indian culture to the world abroad and spreading its knowledge in all directions. The Conference further feels that this Central Indological Research Institute would be the proper place for locating the proposed national library and for housing the manuscripts that are being brought back from foreign countries. The Conference further urges the UNION Government to appoint a representative Committee to work out the details of this All-India Indological Research Institute and will be glad to offer the Government its full co-operation in the matter."

(3) It was resolved to forward to the new Executive Committee for consideration the proposal regarding Sanskrit as medium for teaching Sanskrit sent by Prof. S.P. Chaturvedi.

(4) As regards the proposal (sent by Mr. Y. Venkataramana) regarding the change of the name of the All-India Oriental Conference to Akhila-Bharata Pracya-Vidya-Parisad, it was resolved that, since the Sanskrit name is already being used as an alternate name, it was not necessary to take any steps in the matter.

(5) It was resolved to forward to the New Executive Committee the proposals (sent by Mr. S.C. Guha) regarding the bibliographical journal *Indiana* and the copyright Library.

R. N. Dandekar
Secretary

R. C. Majumdar
Chairman

MINUTES OF THE MEETING OF THE COUNCIL

A meeting of the Council of the All-India Oriental conference was held at 3-30 p.m., on Sunday, the 17th October 1948, in the Raj Secretariat, Darbhanga. The following members were present: (1) R.C. Majumdar, (2) P.V. Kane, (3) Sukumar Sen, (4) S.K. De, (5) R.M. Shastri, (6) K.A. Subramania Iyer, (7) Babu Ram Saksena, (8) P.V. Bapat, (9) P.C. Divanji, (10) V.A. Ramaswami Shastri, (11) N. Aiyaswami Sastri, (12) M.M. Bhat, (13) B. Ch. Chhabra, (14) H.D. Bhattacharya, (15) S.K. Chatterji, (16) S.P. Bhattacharya (17) H. Mirza, (18) J.M. Unvala, (19) D.D. Kapadia, (20) S.K. Belvalkar, (21) P.R. Sen, (22) G.P. Majumdar, (23) Umesh Mishra, (24) P.L. Vaidya, (25) E.V.V. Raghavacharya, (26) Y. Venkataramanan (27) P.T. Raju, (28) H.D. Velankar, (29) K.V. Abhyankar, (30) H.R. Mishra, (31) M.S. Irani, (32) P. Sambamoorthy, (33) K. Rama-krishnaiya, (34) R. Jha, (35) B.J.M. Shroff, (36) K. Goda Varma, (37) U.N. Tivari, (38) G.H. Bhatta, (39) S.P. Chaturvedi, (40) A.N. Upadhye, (41) V.G. Paranjpe, (42) M.M. Nagar, (43) D.C. Sircar, (44) V. Raghavan, (45) Shiva Datta Sharma, (46) K.V. Sharma, (47) A. S. Altekar, (48) R.N. Dandekar. and others. Dr. R. C. Majumdar, the President, was in the Chair. The following business was transacted in the meeting.

- (1) The minutes of the meetings of the Council held at Nagpur on the 19th and the 20th October 1946 were read and confirmed.
 - (2) The General Secretary reported to the Council the names of the persons who were coopted to the Council of the Executive Committee.
 - (3) The General Secretary reported that 55 nominations were received by him for election to the Executive Committee. He then read out the names of the candidates who were duly proposed and seconded.
- (1) Altekar, A.S., (2) Ayyaswami Sastri, (3) Banerji, J.N., (4) Baburam Saksena, (5) Baladeva Upadhyaya, (6) Bapat, P.V., (7) Batakrishna Ghosh, (8) Belvalkar, S.K., (9) Bhat, G.H., (10) Bhat, M., (11) Chakravarti, N.P., (12) Chatterji, S.K., (13) Chattopadhyaya, K.C., (14) Chaturvedi, S.P., (15) Chhabra, B. Ch., (16) Dandekar,

R.N., (17) Datta, K.K., (18) De, S.K., (19) Devasthal, G.V., (20) Diwanji, P.C., (21) Divekar, H.R., (22) Godavarma K., (23) Gopal Pillai, (24) Gore, N.A., (25) Kane, P.V., (26) Kapadia, D.D., (27) Kashikar, C.G., (28) Kunhan Raja, (29) Mangaladeva Shastri, (30) Majumdar R.C., (31) Mirashi, V.V., (32) Narayan Pillai, P.K., (33) Nialakanta Sastri, (34) Nizamuddin, M. (35) Raghavacharya, V.V., (36) Raghavan, V., (37) Raju, P.T., (38) Ramakrishnayya, K., (39) Rama Rao, M., (40) Ramaswami Sastri, V.A., (41) Sambamurti, P., (42) Sastri, S.N., (43) Sivadatta Sarma, (44) Srinivasan K.R. (45) Subrahmany Iyer, K.A., (46) Sukumar Sen, (47) Sur-yakanta, (48) Umesh Mishra, (49) Upadhye, A.N., (50) Vaidya, P.L., (51) Velankar, H.D., (52) Venkataraman, (53) Venkataramanya, N., (54) Venkateshvaran, C.S., (55) Vishva Bandhu Sastri. Dr. Babu Ram Saksena expressed a desire to withdraw his nomination and the President allowed him to do so. The election of the 18 members of the Executive Committee then took place. The President appointed Dr. Babu Ram Saksena and Dr. D.C. Sircar as scrutineers.

(4) Prof. S.K. Chatterji moved and Dr. V. Raghavan seconded the following resolution:

“Resolved that the All-India Oriental Conference, now meeting at Darbhanga, requests the Constituent Assembly to adopt HINDI written in Devanagari script as the language of the Indian Union, with English as an alternative for some time to come.”

49 members voted for and two voted against the resolution. The resolution was duly carried.

(5) Dr. V. Raghavan proposed and Prof. H.D. Velankar seconded the following resolution:

“Resolved that the UNION, Provincial, and State Governments be requested to take active steps to acquire all available ancient Manuscripts from the territories under their jurisdiction, and that the UNION Government be requested to organise a Government Department for the Survey, collection, cataloguing and publication of ancient Manuscripts.”

The Resolution was passed unanimously.

(6) Mm. Dr. P.V. Kane proposed and Dr. S.K. De seconded the following resolution:—

“Resolved that the Fourteenth Session of the All-India Oriental Conference held at Darbhanga congratulates the Deccan College Post-graduate and Research Institute, Poona, for having undertaken the great work of the Dictionary of Sanskrit on historical principles and calls upon all the lovers of Sanskrit to substantially help the undertaking in every possible way and invites scholars from all parts of India to collaborate in this project of national as well as international importance.

The Conference recommends the UNION Government, Provincial Governments, and Universities to give substantial financial assistance to this project and places on record their sense of appreciation for the initial grant of Rs. 8,000 each by the Ministry of Education, Government of India, New Delhi, and the Government of Bombay, and requests that the amount of subvention be increased to enable the Institute to meet the costs of this great under-taking.”

The resolution was passed unanimously.

(7) The President proposed the following resolution:

“Resolved that while welcoming the action of the UNION Government in establishing All-India Research Laboratories for the different branches of Science like Physics, Chemistry, Metallurgy etc., the All-India Oriental Conference urges the UNION Government to establish an All-India Indological Research Institute at a suitable centre at an early date for—

- (i) carrying on researches in history, art, culture, philosophy, languages, and literatures of India;
- (ii) actively encouraging the study of the languages, history and culture of Asian countries which had come into cultural contact with India in the past like Egypt, Iraq,

Iran, Afghanistan, China, Japan, Java, Sumatra, Ceylon etc.;

(iii) interpreting Indian culture to the world abroad and spreading its knowledge in all directions.

The Conference further feels that this central Indological Research Institute would be the proper place for locating the proposed national library and for housing the manuscripts that are being brought back from foreign countries

The Conference further urges the UNION Government to appoint a representative Committee to work out the details of this All-India Indological Research Institute and will be glad to offer the Government its full cooperation in the matter."

The resolution was passed unanimously.

(8) After a vote of thanks to the Chair the meeting dissolved.

R.N. Dandekar
Secretary

R.C. Majumdar.
Chairman

(The result of the election to the Executive Committee was announced in the evening. The following 18 persons were declared to have been elected members of the New Executive Committee of the All-India Oriental Conference : (1) P.V. Kane, (2) S.K. De, (3) R.N. Dandekar, (4) A.S. Altekar, (5) S.K. Belvalkar, (6) S.K. Chatterji, (7) R.C. Majumdar (8) V. Raghavan, (9) P.L. Vaidya, (10) Umesha Mishra, (11) D.D. Kapadia (12) A.N. Upadhye, (13) H.D. Velankar, (14) N.P. Chakravarty (15) P.V. Bapat, (16) C. Kunhan Raja, (17) K.A. Nilakanta Sastri, (18) Sukumar Sen.)

MINUTES OF THE MEETING OF THE NEW EXECUTIVE COMMITTEE

A meeting of the new Executive Committee was held at 9-30 A.M. on Monday, the 18th October 1948, in the Raj Secretariat, Darbhanga. The following members were present : Mm. Dr. P.V. Kane, Dr. S.K. De, Dr. S.K. Belvalkar, Dr. A.S. Altekar, Dr. R.C. Majumdar, Dr. V. Raghavan, Dr. P.L. Vaidya, MM. Dr. Umesha Mishra, Prof. H.D. Velankar, Prof. D.D. Kapadia, Dr. A.N.

Upadhye, Dr. P.V. Bapat, Dr. Sukumar Sen, Dr. S.K. Chatterji, and Dr. R.N. Dandekar. Dr. R.C. Majumdar was voted to the chair. The following business was transacted.

(1) Dr. S.K. De proposed and Prof. H.D. Velankar seconded the following resolution:

“Resolved that Dr. R.N. Dandekar and Dr. A.S. Altekar be and are hereby elected General Secretaries of the All India Oriental Conference.”

The resolution was passed unanimously.

(2) Dr. S.K. Belvalkar proposed and Mm. Dr. Umesh Mishra seconded the following resolution:

“Resolved that Principal V.V. Mirashi and Dr. G. Yazdani be and are hereby coopted members of the Executive Committee in the vacancies caused by the election of Dr. R.N. Dandekar and Dr. A. S. Altekar as General Secretaries.”

The Resolution was passed unanimously.

(3) Dr. P.L. Vaidya proposed and Dr. A.N. Upadhye seconded the following resolution:

“Resolved that Principal V.V. Mirashi be and is hereby elected Treasurer of the All-India Oriental Conference.”

The Resolution was passed unanimously.

(4) Dr. V. Raghavan proposed and Dr. P.V. Bapat seconded the following resolution:

“Resolved that Prof. Jagan Nath (East Punjab) be and is hereby coopted member of the Executive Committee in the vacancy caused by the election of Prin. V.V. Mirashi as Treasurer.”

The resolution was passed unanimously.

(5) Mm. Dr. P.V. Kane proposed and Dr. R.C. Majumdar seconded the following resolution:

“Resolved that Dr. S.K. De be and is hereby elected General President of the All-India Oriental Conference.”

The resolution was passed unanimously.

(6) Prof. D. D. Kapadia proposed and Dr. P. V. Bapat seconded the following Resolution:

“Resolved that Professor Kshetresh Chandra Chattopadhyaya be and is hereby coopted member of the Executive Committee in the vacancy caused by the election of Dr. S.K. De as President.”

The resolution was passed unanimously.

(7) Dr. S.K. Chatterji proposed and Dr. Sukumar Sen seconded the following Resolution:

“Resolved that Professor K.A. Nilakanta Sastri be and is hereby elected Vice-President of the All-India Oriental Conference.”

The resolution was passed unanimously.

(8) Dr. P.V. Bapat proposed and Dr. Umesha Mishra seconded the following resolution:

“Resolved that Prof. S.P. Chaturvedi be and is hereby coopted member of the Executive Committee in the vacancy caused by the election of Prof. K.A. Nilakanta Sastri as Vice-President.”

The resolution was passed unanimously.

(9) Dr. R.N. Dandekar, the General Secretary, then reported to the Executive Committee that the following invitations to the Conference for its next session were received:

- (i) Jointly from the University of Bombay and Bombay Branch of the Royal Asiatic Society (conveyed through MM. Dr. P.V. Kane).
- (ii) Government of Jaipur
(conveyed through Prof. P.C. Jain)
- (iii) Bharatiya Vidya Bhavan, Bombay
(conveyed through Dr. A.D. Pusalkar)
- (iv) University of Poona
(conveyed through Dr. R.N. Dandekar.)

After considering all these invitations, the Executive Committee unanimously passed the following resolution in that behalf.

“Resolved that the invitation to the All-India Oriental Conference to hold its next, that is, the Fifteenth Session at Bombay under their auspices received jointly from the University of Bombay and the Bombay Branch Royal Asiatic Society be thankfully accepted and that these bodies be requested to organise the Session some time by the end of 1949.”

“Resolved further that the best thanks of the Conference be conveyed to the Government of Jaipur, the Bharatiya Vidya Bhavana and the University of Poona for their kind invitations, but that they be informed that it was not possible to avail them owing to the priority of the invitation of the Bombay University. The Conference hopes to meet under the learned auspices of these inviting bodies in future on suitable occasions.”

(10) As regards the proposal (sent by Dr. C. Kunhan Raja and Dr. S. K. De) regarding the expansion of the activities of the All-India Oriental conference and the holding of an All-Asian Conference of Oriental Studies, which was forwarded by the old Executive Committee, the new Executive Committee passed the following resolution:

“Resolved that a sub-Committee consisting of Dr. S.K. De, Dr. R.C. Majumdar, and Dr. R.N. Dandekar be appointed to consider the question of the expansion of the activities of the All-India Oriental Conference and the holding of an All-Asian Conference of Oriental Studies, in all its aspects, and report to the Executive Committee at an early date.”

(11) As regards Mr. S.C. Guha’s proposals (forwarded by the old Executive Committee) regarding ‘Bibliography’ and ‘Copyright Library’, the Chairman informed the Committee that the subjects have been before the Executive Committee for consideration in one form or another and therefore do not need any special resolutions.

The proposals were therefore dropped.

(12) As regards Prof. S.P. Chaturvedi's proposal (forwarded by the old Executive Committee) regarding Sanskrit as medium for teaching Sanskrit, the Chairman suggested that, as sufficient notice of the proposal was not given the consideration of the proposal might be postponed. The Executive Committee accepted the suggestion.

(13) On behalf of the Local Secretary, Nagpur Session, Dr. R. N. Dandekar then presented to the Executive Committee the First Volume of the Proceedings and Transactions of the 13th All-India Oriental Conference held at Nagpur in October 1946.

(14) A Joint meeting of the new Executive Committee and the Presidents and Section Presidents of the past Sessions of the All-India Oriental Conference, who were present at the Darbhanga Session, was then held for electing Section Presidents for the next Session.

Dr. R.N. Dandekar, the General Secretary, announced that, as only one nomination each was received for the Presidentships of the following Sections, those persons were duly elected as Section Presidents unopposed:

Classical Sanskrit	:	Dr. V. Raghavan, Madras
Islamic Culture	:	Prof. Humayun Kabir, New Delhi
Arabic and Persian	:	Maulavi Mahesh Prasad, Benares
Prakrit and Jainism	:	Prof. H.D. Velankar, Bombay
Dravidian Culture	:	Prof. P. S. Subrahmanyam Sastri. Tiruvedi.

Nominations for other Section Presidentships were received as follows:

Vedic	:	(1) Dr. Surya Kanta (2) Prof. Visva Bandhu Sastri
Iranian	:	(1) Dr. Sukumar Sen (2) Dr. J.C. Tavadia
Pali and Buddhism	:	(1) Prof. R.D. Vadekar (2) Prof. T.R. V. Mutti
History	:	(1) Dr. A.S. Altekarr (2) Dr. D.C. Ganguly
Archaeology	:	(1) Dr. J.N. Bannerji

	(2) Dr. N.P. Chakravarti
	(3) Dr. B. Ch. Chhabra
Indian Linguistics :	(1) Dr. Siddheshwar Varma
	(2) Dr. Suniti Kumar Chatterji
Philosophy & Religion:	(1) Prof. V.A. Ramaswami Sastri
	(2) Rao Bahadur P.C. Divanji
	(3) Prof. Kshetresh Chandra Chatto-
	padhyaya
Technical Sciences and	
Fine Arts:	(1) Dr. V. S. Agrawala
	(2) Prof. P. Sambamoorti

Dr. B. Ch. Chhabra had requested the President to permit him to withdraw his nomination for the Presidentship of the Archaeology Section. The permission was granted.

The election of Section Presidents then took place. The Chairman appointed Dr. V. Raghavan and Dr. A.N. Upadhye as Scrutineers.

The result of the election was as follows:

Vedic:	Prof. Vishva Bandhu Sastri
Iranian:	Dr. J. C. Tavadia
Pali and Buddhism:	Prof. B. D. Vadekar
History:	Dr. A.S. Altekar
Archaeology:	Dr. N.P. Chakravarti
Indian Linguistics:	Dr. Siddheshwar Varma
Philosophy & Religion:	Prof. V.A. Ramaswami Sastri
Technical Sciences and	
Fine Arts:	Dr. V.S. Agrawala

R.N. Dandekar	R.C. Majumdar.
Secretary	Chairman

MINUTES OF THE OPENING SESSION

The Opening Session of the Fourteenth All-India Oriental Conference was held at 12-30 p.m. on Friday, the 15th October 1948, in the special pandal erected for the purpose on the Raj Maidan, Darbhanga. Punctually at 12-30 p.m. the procession consisting of the General President, Section Presidents, Office-

bearers of the Conference, the Chairman of the Reception Committee and the Patron of the Session entered the Pandal. The proceedings of the Inaugural meeting commenced with the singing of the National Song. This was followed by welcome-songs in Sanskrit and Maithili. His Highness the Mahrajadhiraja Sir Kameshwar Singh Bahadur, K.C.I.E., LL.D., D. Litt. of Darbhanga, the Patron of the Darbhanga Session, then delivered his Inaugural Address, and it was followed by the Welcome-speech by Dr. Amaranatha the Chairman of the Reception Committee. Mm. Dr. P.V. Kane then formally proposed that Dr. R.C. Majumdar be elected the General President of the Conference. The proposal was suitably seconded by Dr. S.K. De and unanimously accepted by the assembly with loud acclamations. On Dr. Majumdar's taking the Chair, the Local Secretary read some of the important messages received on the occasion. Professor Louis Renou, Mr. Rylands, and Prof. Tan-Yun-Sham personally communicated to the Conference the greetings of the Paris University, the London University and the London School of Oriental Studies, and the Chinese Ministry of Education respectively. Messages were also communicated personally on behalf of the Kamakothi Samkaracarya's Math, Belgian Embassy in India, and the High Commissioner for the United Kingdom. Dr. R.C. Majumdar then delivered his Presidential Address. After the Presidential Address, Dr. R. N. Dandekar, the General Secretary moved, on behalf of the President, the following resolution of condolence:

"Resolved that this Fourteenth Session of the All-India Oriental Conference meeting in Darbhanga places on record its sense of deep sorrow at the sad demise of the following Orientalists who passed away since the last session of the Conference:

- (1) Pandit Madan Mohan Malaviya, (2) Dr. Krishnaswami Aiyangar,
- (3) Prof. T.R. Chintamani, (4) Dr. Ananda K. Coomarswamy, (5) Prof. H.H. Dodwell,
- (6) Prin. A.B. Gajendragadkar, (7) Mr.N.C. Kelkar, (8) Prof. Dharmaranda Kosambi, (9) Dr. M.H. Krishna,
- (10) Rao Bahadur C.R. Krishnamacharlu, (11) Mm. Dr. Gaurishankar H. Ojha, (12) Pandit Rama Pishroti, (13) Dr. M.B. Rehman,
- (14) Dr. Lakshman Swarup, (15) Prof. L.V. Ramaswami Iyer, (17)

Sir Richard Burn (18) Prof. Sten Konow, (19) Dr. B.M. Barua, (20) Prof. H. Guntert, (12) Dr. N.K. Bhattachari.

The Resolution was passed all standing.

The Inaugural meeting concluded after His Excellency Sri M.S. Aney, Governor of Bihar, presented to the Conference his paper on "The Ramayana Traditions in the Present-day Ceylon."

CONCLUDING SESSION

The Concluding Session of the 14th All-India Oriental Conference was held at 2-30 p.m. on Monday, the 18th October 1948, in the special Pandal, Raj Maidan, Darbhanga. Dr. R.C. Majumdar presided. At the instance of the President, Dr. R.N. Dandekar, the General Secretary, made the following announcements:

- 1) The following are the Office-bearers and Members of the Executive Committee for the 15th Session of the All-India Oriental Conference:
 - 1) *President* : Dr. S.K. De, Calcutta.
 - 2) *Vice-President* : Prof. K.A. Nilakanta Sastri, Madras
 - 3) *Treasurer* : Mm. Prin. V.V. Mirashi, Amraoti
 - 4) *General Secretaries* } Dr. A.S. Altekar, Benares.
Dr. R.N. Dandekar, Poona.

Other Members of the Executive Committee

- 1) Dr. P.V. Bapat, Poona 8) Mm. Dr. P.V. Kane, Bombay
- 2) Dr. S.K. Belvalkar, Poona 9) Prof. D.D. Kapadia, Poona
- 3) Dr. N.P. Chakravarti, New Delhi 10) Dr. R.C. Majumdar, Calcutta.
- 4) Dr. S.K. Chatterji, Calcutta 11) Mm. Dr. Umesha Mishra, Allahabad.
- 5) Prof. K. Chattopadhyaya, Allahabad 12) Dr. V. Raghavan, Madras
- 6) Prof. S.P. Chaturvedi, Nagpur 13) Dr. C. Kunhan Raja, Madras
- 7) Prof. Jagan Nath, Jallunder City 14) Dr. Sukumar Sen, Calcutta.

- 15) Dr. A.N. Upadhye, Kolhapur 17) Prof. H.D. Velankar, Bombay
 16) Dr. P.L. Vaidya, Benares 18) Dr. C. Yazdani, Hyderabad-Dn.

2) The following scholars are elected Section-Presidents of the 15th Session of the All-India Oriental Conference:—

1) Vedic:	Prof. Visva Bandhu Sastri, East Punjab
2) Iranian :	Dr. J.C. Tavadi, Santiniketan
3) Classical Sanskrit :	Dr. V. Raghavan, Madras
4) Islamic Culture :	Prof. Humayun Kabir, New Delhi
5) Arabic & Persian :	Maulavi Mahesh Prasad, Benares
6) Pali & Buddhism :	Prof. R.D. Vadekar, Poona
7) Prakrit & Jainism :	Prof. H.D. Velankar, Bombay
8) History :	Dr. A.S. Altekar, Benares
9) Archaeology :	Dr. N.P. Chakravarti, New Delhi
10) Indian Linguistics :	Dr. Siddheshwar Varma, Nagpur
11) Dravidian Culture :	Prof. P.S. Subramanya Sastri, Tiruvadi
12) Philosophy & Religion :	Prof. V.A. Ramaswami Sastri, Trivendrum
13) Technical Sciences and Fine Arts :	Dr. V.S. Agrawala, New Delhi.

3) The Executive Committee has thankfully accepted the invitation received from the Bombay Branch Royal Asiatic Society and the University of Bombay, to hold the 15th Session of the All-India Oriental Conference at Bombay under their joint auspices. The next, that is the Fifteenth Session, of the Conference will accordingly be held at Bombay some time by the end of 1949, that is, exactly thirty years after the foundation of the Conference at Poona in 1919.

4) Volumes 1,3, and 4 of the Proceedings of the Benares Session and Volume 1 of the Proceedings of the Nagpur Session have been formally published.

After a brief concluding speech, the President moved, on behalf of the delegates and Members of the Darbhanga Session, a hearty vote of thanks to his Excellency the Governor of Bihar and His Highness the Maharajadhiraja of Darbhanga. Dr. S.K. De

moved a similar vote of thanks to the Chairman of the Reception Committee, the members of the Reception Committee, the Local Secretary, the Organisers of Variety Entertainments, and Volunteers. Both the resolutions were passed with loud acclamation. On behalf of the Reception Committee, its Chairman, Dr. Amaranatha Jha, made a suitable reply. The meeting concluded after the singing of the *Prasthāna-Gīta* in Sanskrit and Maithili.

R.N. Dandekar.
General Secretary

R.C. Majumdar.
President

Appendix I.

ALL-INDIA ORIENTAL CONFERENCE, POONA 4
Receipts and Payments Account for the period from 1st October, 1946 to 31st December, 1947

RECEIPTS	PAYMENTS
To Balance at commencement as per audited account ending 30-9-1946:	
Cash in hand 93 5 3	By Remuneration to clerk *637 8 0
With Bank in A/C. .. 10,164 4 7	Postage & Stationery 121 4 0
	Printing 444 8 0
	Bearers office expenses spent by Dr. A.S. Altekar 114 8 0
With Imperial Bank of India, Ltd., Lahore, as per their letter No. 40099 of 23-7-47	Miscellaneous 80 1 0
With Dr. A.S. Altekar, as per his letter of 27-1-1947.	Balance at close: Cash in hand 91 0 3 With Bank in C/A. 9,058 4 7
Subscription towards Life-Membership from Mn. Prof. P.V. Kane, Bombay Rs. 125 0 0	With Dr. Altekar 183 3 0
Interest received from Bank	With Imperial Bank, Lahore .. 11,835 3 8
	Total Rs. 21,167 1 6
Total Rs. 22,565 8 6	Total Rs. 22,565 8 6

*This amount includes balance of Remuneration for 1946

Remuneration for 1947

Advance to the clerk

Audited and found correct.
 Sd. G.M. Oka & Co.
 ... Registered Accountants
 Hon. Auditors
 16-9-1948

Sd. R. N. Dandekar,
 Gen. Secretary

APPENDIX II

THE TWENTY-FIRST INTERNATIONAL CONGRESS OF ORIENTALISTS, PARIS

23rd to 31st of July, 1948

(REPORT SUBMITTED BY DR. R. N. DANDEKAR)

At the Twentieth Session of the International Congress of Orientalists held in 1938, at Brussels (Belgium), it was resolved that the next Session, that is, the Twenty-first Session of the Congress should be held at Paris some time in 1941. Accordingly the Asiatic Society of Paris, which had undertaken to organise the Paris Session, got busy soon after the Brussels Session was over. But the second world-war seriously interfered with their plans, and the international situation so developed that it was once feared that the Paris Session could never be held at all. It must indeed be said to the credit of the Orientalists of France that, not long after the termination of the war, and even when the national life in France had still not returned to normal, they revived their plans to hold the Twenty-first Session at Paris and issued the first circular in that connection by the middle of 1947. Provisionally they fixed July 1948 as the month in which the Paris Session might be held. A strong executive committee was formed with Professor Bacot, the President of the Asiatic Society, as the President, Professors Demiéville, Lacau, Massé, Massignon, Renou, and Viroilleaud as Vice-Presidents, Professor Grousset as General Secretary, and Doctors Basset, Filliozat, and Labat as Secretaries. Subsequent bulletins were issued by this committee, in due course, and it was finally announced that the Twenty-first Session of the International Congress of Orientalists would be held at Paris from the 23rd to the 31st of July, 1948. The dates for the Session were so fixed that the delegates to the Oriental Congress should also be enabled to attend some meetings of the International Congress of Linguisticians, which was being held at Paris in the third week of July. Invitations for the Congress were received by individual

scholars and learned bodies in India, as well as by Government of India and Provincial Governments. In my capacity as the General Secretary of the All-India Oriental Conference, I wrote to the Central and some of the Provincial Governments, impressing upon them the necessity and desirability of sending influential delegations to the Paris Session. I pleaded that sending such delegations this time would be just the right thing, particularly in view of our newly achieved independence. I further suggested to the Central Government, through the President of the All-India Oriental Conference, that they should officially invite the Congress to hold its next Session in India. The All-India Oriental Conference, as the officially recognised central body of Orientalists in this country, resolved to send their official delegate to the Paris Session and duly elected me to represent them. I also had the honour to be appointed the Delegate of the Government of Bombay and the Bhandarkar Oriental Research Institute. The Government of India appointed a delegation with Professor Radhakrishnan, Spalding Professor of Comparative Religion at Oxford University, as Leader, and Mm. Dr. P. V. Kane the Vice-Chancellor of the Bombay University, and Professor Suniti Kumar Chatterji, Professor of Comparative Philology and Phonetics at the Calcutta University, as Members. Professor Radhakrishnan was to arrive at Paris for the Session directly from Oxford; Professor Chatterji left India in the second week of July as he was deputed to attend also the Congress of Linguists; and Dr. Kane and myself left Bombay by air on Sunday, the 18th of July, and reached Paris soon after midnight on Monday, the 19th of July. It was indeed a happy thought for all of us that Government of India had authorised their delegates to invite the Congress, on their behalf, to hold its next session in India.

The International Congress of Orientalists is an old organisation. Its first session was held at Paris in 1873. The following table will show the venues and years of the subsequent sessions of the Congress.:

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| 2. London, 1874. | 3. St. Petersburg, 1876. |
| 4. Florence, 1878. | 5. Berlin, 1881. |

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| 6. Leiden, 1883. | 7. Vienna, 1886. |
| 8. Stockholm and
Christiana 1889. | 9. London, 1892. |
| 10. Geneva, 1894. | 11. Paris, 1897. |
| 12. Rome, 1899. | 13. Hamburg, 1902. |
| 14. Algiers, 1905. | 15. Copenhagen, 1908. |
| 16. Athens, 1912. | 17. Oxford, 1928. |
| 18. Leiden, 1931. | 19. Rome, 1934. |
| 20. Brussels, 1938. | 21. Paris, 1948 |

It will be seen that, since its foundation in 1873, the sessions of the Congress have been normally held at the interval of three years each. There were two long breaks—one (after the 16th session) caused by the first world-war, and the second (after the twentieth session) caused by the second world-war. It will be further seen that most of the sessions of the International Congress have been held in Europe; only one, namely, the 14th, was held in the French Colony, Algiers (North Africa). Though the first session of Oriental Congress was held in 1873, this fact cannot by any means be taken to indicate that Oriental studies in Europe began in that year. If we take into account, by way of an example, only one branch of Oriental studies, namely, Indology, we shall find that Indic studies began in the West nearly a century before the International Congress was inaugurated. Several histories of Indic studies in Europe are available. In 1905, for instance, Oldenberg presented, through his *Vedaforschung*, an authoritative survey of Vedic research, in all its aspects, made by Western scholars beginning from Roth. A more comprehensive work of this nature is *Geschichte der Sanskrit-Philologie und indischen Altertumskunde* by Windisch, published between 1917 and 1920. In this connection, it is necessary to mention also *Les Maitres de la Philologie Vèdique* (1928) and *Bibliographie Vèdique* (1930) by Renou, *Indisch* (1929) by Wüst, *L'Indo-Aryen* (1934) by Bloch and *Progress of Indic Studies* (1943) edited by Dandekar. From these and similar other histories and surveys it will be seen that the beginning of Indic Studies in the West more or less synchronises with the foundation of the Asiatic Society of Bengal in 1784. In 1785, was published the English translation of the *Bhagavadgita* by Wilkins, and 1789

saw the publication of the English translation of Kālidāsa's *Sakuntala* by William Jones. These two translations may be said to have formally introduced Sanskrit language, life and thought to Western scholars for the first time. Even, a few years before this, Voltaire had praised, in his writings (1785), the ancient wisdom of the Brāhmaṇas with which he had become familiar through the notorious *Ezour-Vedam*—the literary forgery perpetrated by a Jesuit missionary in the 17th century. In about the same year, Herder had referred to the Veda, the mysterious knowledge of the Indians, for the real understanding of which, he added, 'we shall probably have long to wait'. Happily Herder's prophecy was soon falsified thanks to the growing interest which Western scholars began to take in ancient Indian languages and culture. To speak only of the Vedic Studies, already in 1805, Colebrooke had initiated a more or less scientific approach to Vedic philology. In 1825, Rosen's Latin translation of a few selections from the *Rgveda* was published. In 1846, Roth published a series of three monographs comprising a history of Vedic literature. Two years later (1848), the *Sāmaveda-Sāmbitā* edited by Benfey was published in Germany. The very next year, Maxmüller published the first volume of his Oxford edition of the *Rgveda* and completed the entire work in 1875. In 1852, was published Weber's *History of Indian Literature*, which must indeed be regarded as an amazing achievement in that early period. Thereafter, several works of fundamental value for Indology were published in quick succession—the *Atharvaveda-Sāmbitā* (Saunaka) by Roth and Whitrney (1865), the *History of Sanskrit Literature* by Max Müller (1859), the *Rgveda-Sāmbitā* by Aufrecht (1862), the *Taittiriya-Sāmbitā* by Weber (1871-72), and the *Atharvaveda-Sāmbitā* (Paippalāda) by Roth (1875). My point in referring to all this work is to show that, already before 1873, much ground in the field of Indological research was covered by scholars in different countries of Europe. It was therefore but natural that round about 1873, these Oriental Scholars should have thought of organising themselves into an International Congress. The main purpose of this new organisation, the International Congress of Orientalists, was to afford facilities to Orientalists from all parts of the world periodically

to come together so that they may collectively ‘contribute to the growing knowledge of things “Oriental” and, ‘enjoy personal converse with fellow-workers in their several branches of Orientalism’. The Sessions of the International Congress were expected to give Orientalists of the world an opportunity to take, at fixed intervals, a survey of the work done in the field of Oriental studies at different centres of learning and research. Such surveys helped them to realise where they stood and what still remained to be accomplished. Scholars, gathering from different parts of the world, spoke to their colleagues on the special subjects of their recent investigations. This had a great practical advantage in that it helped to avoid considerable duplication of work. It was further realised that personal communication, in most cases, helped to solve the difficulties and resolve the doubts of individual scholars much more easily than correspondence. Moreover, at these Sessions, scholars coming from different centres could plan and arrange to execute huge literary and research schemes such as dictionaries, bibliographies, archaeological excavations etc., which required collaboration and joint effort. Apart from these advantages of a more or less limited academic character, the International Congress, certainly served a higher purpose from the point of view of humanity at large. The words uttered by a distinguished scholar at one of the Sessions are indeed significant. “We of the twentieth century come together,” he said, “not so much that we may read and listen to learned papers, as that we may see each other face to face and recognise that we are fellow-workers at the noble task of helping the East and the West to understand each other and so to respect each other, and so to live in peace and goodwill together. This I take to be the real purpose, the first purpose of this international gathering.”

The proceedings of the earlier sessions show that several Indian scholars—either as delegates of Central and Provincial Governments and of learned bodies or in their individual capacity—had attended these sessions and actively participated in their deliberations. A special mention may be made, in this connection, of Ramkrishna Bhandarkar and Sukthankar, whose excellent work

was particularly appreciated at the Sessions of the International Congress. It may also be added that many important resolutions relating to Indic studies such as the ones about the *Linguistic Survey of India*, and the Critical Edition of India's National Epic, *Mahābhārata*, have been passed by the International Congress.

The twenty-first International Congress of Orientalists held at Paris in July 1948 was organised by the Asiatic Society of France. Four different Bodies were set up for this purpose—a Committee of Patrons consisting of high personages like the President of the Republic of France, the Foreign Minister, the Education Minister, the Mayor of Paris, and the Rector of the Paris University; a Committee of Honour consisting mainly of Directors of Academic bodies; a Council of Organization; an Executive Committee, which has already been referred to elsewhere. In addition to these four committees, the Congress itself elected, at its inaugural session, a Consultative committee comprising about 15 scholars representing different countries. Incidentally it may be mentioned that though Professor Radhakrishnan was formally elected to this committee, Dr. Kane, Professor Chatterji, and myself were also permitted to participate in the deliberations of the committee.

The twenty-first Session commenced on Friday, the 23rd July and terminated on Saturday, the 31st July. Before the formal inauguration of the Congress, an informal reunion of the Congressists was held on the morning of the 23rd. This informal meeting gave scholars coming from different countries an opportunity to renew old contacts and develop new ones. It was at this reunion that scholars fixed up among themselves appointments for further personal discussions etc. on subjects and problems of mutual interest. Such informal reception serves a very useful purpose indeed, and the All-India Oriental Conference may, with advantage, introduce, in its sessions, this new feature. Another thing which struck me as very beneficial was the period of nearly ten days over which the work of the International Congress was spread. Our experience at the All-India Oriental Conference is that we have to rush through a very crowded programme within about three days. This leaves hardly any

time for any really fruitful personal contacts. Some improvement in this direction is, in my opinion, desirable. About four hundred delegates attended the Paris Session of the International Congress. Most countries in Europe, with the conspicuous exception of the Soviet Union and Germany, and all countries of the East, except Japan, were officially represented at the Session. Delegates had also come from the U.S.A. and some other countries in the American continents. The absence of Orientalists from Germany, which may justifiably claim to have been the real home of Orientalism in Europe, and which has been steadily enriching, even until recent times, her old and distinguished traditions in this field of learning, was strongly felt by most of the delegates present. It was felt that political considerations, however vital to some, should not have prevented the German *savants* from attending this gathering of learned researchers. Having had the advantage of being educated in a German University, and also having had the privilege of making personal acquaintance with several German Orientalists of today, I was personally much disappointed at this unfortunate lacuna in the Paris gathering. Most of the sittings of the Congress and its several sections were held in the spacious and well-appointed halls of the *Fondation nationale des Sciences Politiques*, 27, rue Saint-Guillaume, Paris. French and English, and, in some cases, German were the languages officially recognised at the Congress. Whenever delegates so desired, arrangements were made to give summaries in English of speeches made in French or German.

The inaugural session of the Congress commenced at 4 p. m., on the 23rd July, in the Boutmy Amphitheatre of the Academy of Political Science, Professor Bacot presiding. The Proceedings opened with a report on the twentieth Session of the Congress held at Brussels, in 1938, submitted by its General Secretary. The President, Professor Bacot, is a distinguished Orientalist of long standing and has made remarkable contributions to Tibetan studies. His dictionary of the Tibetan language is now regarded as an authoritative piece of work. Bacot is at present the President the Asiatic Society of Paris. In his presidential address, he expressed on behalf of the French Orientalists, his genuine pleasure at the

privilege they had of welcoming their colleagues from far and near at the International Congress which was being held after a sad and unfortunate interval of over a decade. He stressed the importance of Orientalism from the point of view of humanities in general, and expressed the hope that Orientalists would not fail to do their little bit in properly reshaping the mind of the world. After Bacot's presidential address, delegates from different countries conveyed their fraternal greetings to the twenty-first International Congress. Professor Radhakrishnan spoke, in his usual inimitable way, on behalf of India. Eloquently quoting from the renowned French author, Anatole France, he showed how, in his troubled times, the latter received inspiration from the teachings of Gautama, the Buddha. Radhakrishnan urged upon the necessity of the Buddha's ideals of *prajñā* or comprehension and *karuṇā* or compassion—knowledge and well-doing—for a project of readjustment of human relations all over the world. More economic and political planning, he added, divorced from a consideration of the fundamentals in life is as we are experiencing from day to day, bound to fail. Radhakrishnan then dilated upon *mṛdutā* or gentleness, the weapon used by Gandhiji, in this Twentieth Century, with utmost success—a weapon, which he characterised, quoting from the *Mahābhārata*, as the sharpest of all weapons. Radhakrishnan concluded by saying that the message of *prajñā* and *karuṇā*, given, centuries ago, by the Buddha, is also the message to be conveyed today by Indology to Orientologists of the world. The greetings from the delegates were followed by the election of the consultative committee and the announcement of the special problems for discussion at the Congress. The General Assembly was then adjourned to resume its work, through different sections, from the next morning.

The work of the Congress, as a whole, may be divided into three main items, namely, (I) Receptions and social gatherings; (ii) Special meetings and visits to Museums, exhibitions, and learned societies, and (iii) Sectional meetings. The last-mentioned was, of course, the most important. I shall, however, consider these items in the order given above. On Saturday, the 24th July, the second day of the Congress, delegates to the Congresses of Lin-

guisticians and of Orientalists were entertained at a reception in the Hotel de Ville by the Mayor of Paris, who, it may be incidentally mentioned, is a brother of General de Gaulle. Sir Raghavan Pillai, the Indian Charge d'Affairs at Paris, gave a party on the 26th July. We, the delegates from India, got an opportunity, on that occasion, to meet several Indians now resident at Paris. On the 28th July, a reception was held in the Cernuschi Museum. Professor Grousset, who was the General Secretary of the Congress, is the Curator of this Museum. Grousset has done very valuable work in the field of Tibetan, Chinese, and Greater Indian studies. The French Ministry of Foreign affairs entertained the delegates at a reception held on the 29th July. (A reference may be made to a very interesting point in connection with this reception. It relates to the proverbially unsteady character of French cabinets. When the invitations for the reception were issued to delegates on the first day of the Congress, our host was expected to be M. Bidault, who was then the Foreign Minister in M. Schumann's cabinet. During the next two days, however, a change of ministry took place. M. Andre Marie became the Premier, and M. Schumann became the Foreign Minister and thus our host on the day of the reception.) On the next day, that is, the 30th July, Professor Loui Rerou, the Director of the Institute of Indian Civilization in the Sorbone, and his colleagues had invited several scholars interested in Indological studies for an evening party at the Institute. Here Indologists from several countries got an opportunity of informally meeting their colleagues from other countries and of discussing with them matters of mutual interest. It must be emphasised that informal meetings of this sort must be considered as an essential part of such learned Congresses, and must, therefore, be encouraged in India. Many times it happens that more solid and substantial results--both from the academic and the bigger international points of view--are achieved at these informal gatherings than at formal sectional meetings.

Turning to the second item, namely special meetings and visits to Museums etc., I must first mention the visit to the Louvre. It is really impossible to exaggerate the remarkable character and the great value of this excellent collection of specimens of ancient,

mediaeval, and modern art. The city of Paris has traditionally claimed that she has been, through ages, and still is the most important centre in the world for the study of art. Even a casual visit to the Louvre would convince any one that this claim is not altogether unjustified. The Musée Guimet is on the other hand, of greater academic interest for an Orientalist. It has a wonderful collection of archaeological finds from the East, such as Buddhist sculptures and monuments of ancient art from the French and other European colonies in South-East Asia—that is, from what is popularly, and, perhaps, more appropriately, known as Greater India. Particular mention must be made, in this context, of the excellent work done in the field of Greater Indian studies by the Ecole Française d' Extrême-Orient. In the afternoon of the 25th July, a special general session of the Congress was held in the Musée Guimet to celebrate the Fiftieth anniversary of this great French Oriental Academy. Interesting lectures, illustrated by lantern slides, were delivered about the archaeological and other work of the EFEO by Grousset, Coedes, and Stern among others. A report was also submitted on the achievements of the French archaeological delegation on Afghanistan. From what I saw and heard on that occasion, I was persuaded to think that French Orientalists are now paying greater attention to investigations relating to Greater India than to those relating to India, and that they are now relying more on archaeological evidence than on literary sources.

Since my last visit to France, some ten years ago, I have often thought that, broadly speaking, recent Indic studies in French show three main trends or traditions, associated with the names of the three great French *Savants*, Sylvain Levi, la Vallee Poussin, and Foucher, and in the main dealing, respectively, with Sanskritic studies, Buddhistic studies, and Greater Indian studies. The majority of French scholars now seem to be turning more and more towards the last-named school. This must, of course, be taken to be just a casual impression and not any deliberate conclusion. An exhibition depicting the various stages in the development of writing in Eastern countries was organised in the National Library of Paris on the 26th July.

Considerable material of great value on the subject was collected and properly arranged. The cabinets of ancient and medieval coins, seals, etc. of the East and the West, which were also exhibited on that occasion, proved of great importance to the students of comparative numismatics. The Bibliothèque Nationale of Paris ranks amongst the biggest collections of printed books and manuscripts in the world. There are in the Bibliothèque many important manuscripts also on Sanskritic and Buddhist subjects. During my recent stay at Paris in connection with the Congress, I took the opportunity of visiting the Bibliothèque several times particularly with a view to examining the *Mahābhārata* manuscripts deposited there. The Bhandarkar Oriental Research Institute had commissioned me to secure, for the Institute, photo-copies of an important manuscript of the *Sāntiparvan*, in Bengali characters, dated Saka 1599. Thanks to the keen interest which Dr. Filliozat took in our work, arrangements could soon be made to take photos of the manuscript. Here I must not fail thankfully to acknowledge the courtesy which was uniformly shown me in this connection by the staff of the Bibliothèque. I must also say that I was greatly impressed by the amazing capacity for quick recovery on the part of the French nation. It will not be out of place here if I mention that, almost immediately after the formal cessation of the second World War, the Bhandarkar Institute had applied to the Bibliothèque Nationale for photo-copies of a Sāradā manuscript of the *Bhīṣmaparvan*, which was expected to prove of very great value for the critical edition of that parvan, and the Institute actually got these photo-copies without much delay. (These have since been utilised, with great advantage, by the editor of the *Bhīṣmaparvan*). When one takes into account the fact that the entire national life of France was seriously disorganised during the years of war, this fraternal gesture, on the part of the Bibliothèque, which was also indicative of the rapid recovery of the French national life, deserves utmost praise. I noticed similar examples of quick recovery also in Holland. A remarkable exhibition relating to ancient Iranian life and culture was organised in the Cernuschi Museum, which we visited on the 28th July.. This exhibition was greatly enriched through

several acquisitions from the Museum of Teharan. In the afternoon of the 30th July, a special general meeting of the Congress was held to commemorate the one thousandth anniversary of Al Beruni. It is well-known that this famous Arabian scholar had visited India and had written a marvellous account of the religion, philosophy, literature, geography, chronology, astronomy, customs, laws, and astrology of India about 1030 A.D. (This is available in an annotated English translation made by Dr. Sachau and published in the Trübuer's Oriental Series). Orientalists from many countries paid glowing tributes to the remarkable achievements of Al Beruni. Professor Chatterji made, on this occasion, a speech which was full of much new information. For instance, he drew the attention of scholars to a rare coin, which was issued by a Muslim ruler, Mahmud of Ghazna but which bore a Sanskrit legend. Chatterji suggested, on the basis of much evidence, that the inspiration for this unique coin must have come from Al Beruni. May I hope that Oriental Institutes, in India also will soon come forward, and show, in a fitting manner their appreciation of the work of this great Arabian Traveller, scholar and historian?

The main work of the International Congress was conducted through ten different sections. The meetings of these sections were normally held for about 3 to 4 hours in the mornings throughout the week beginning from Saturday, the 24th July. These sections were:—(1) Egyptology, (2) Semitic studies; (3) Assyriology; (4) a) Iranian studies, b) Turkology; (5) Indology; (6) Indo-Chinese and Indonesian (Greater Indian) studies; (7) Sinology; (8) Islam: (a) The Koran and Juridical Sciences, (b) Islam and other cultures, (c) Islamic Social Sciences, (d) Islamic Archaeology; (9) East and West; (10) Ethnology. (It may be noted, in this connection that the work of the All India Oriental Conference, which deals with all aspects of Indology, is divided into 14 main sections, such as, Vedic, Iranian, Dravidian, Islamic, Classical Sanskrit etc.) A detailed programme of papers to be read and discussed and of lectures to be delivered in each section was made available to Delegates immediately on their arrival at Paris. They were thus enabled to decide, accord-

ing to their interests, which sections to attend and when. I attended the entire proceedings of the Indology Section and some sittings of the Sections dealing with Assyriology, Iranology, Greater Indian Studies, East and West, and Ethnology. It is neither desirable nor possible to present here an exhaustive and critical report on the discussions in the various Sections which I attended. What I shall be doing is to refer, in broad outlines, and in an objective manner, to some of the important work done in the Indology Section only.

The official President of the Indology section was Professor Jules Bloch. Professor Bloch's excellent work in the field of Indo-European linguistics—particularly with reference to Indian languages—is quite well-known. His *La Langue Marathe* is an authoritative book on the origin and growth of the Marathi language. (A translation of this book in Marathi, prepared by Dr. V. G. Paranjpe, was published at Poona some years ago). Professor Bloch inaugurated the work of the Indology Section with a welcome-speech on the morning of the 24th July. He had decided that, though he was the official President of the Section, a different President should be elected, on each day, from among the Indologists who had gathered there. This was indeed a gracious gesture! The Presidents so elected on successive days were: Lamotte (Belgium), Gonda (Holland), Turner (England), Radhakrishnan (India), Dumont (U. S. A.), Morgenstierne (Norway), and Ratnasuriya (Ceylon). Professor Lamotte belongs to the tradition of la Vallee Poussin and has done remarkable work in the field of Buddhistic studies. His critical studies on the *Bhagavadgītā*, published in 1929, are also well-known to students of Indian philosophy. Gonda is well-known for his critical edition of the Javanese adaption of *Bhīṣmaparvan*, published in 1937. Two years earlier, he had published an edition of the Javanese version of the *Bhagavadgītā*. In this respect, Gonda may be said to be following the distinguished traditions of Juynboll and Kern. He has taken interest in Vedic studies also, and his contributions concerning the style, rhetoric, and magic of the *Atharvaveda* are undoubtedly quite original. He has established a really good school of Indology at

the University of Utrecht. Turner is at present the Director of the London School of Oriental and African studies. His monumental work about Nepalese, besides several other contributions has earned for him a well-deserved place among distinguished linguisticians of today. Dumont is the Professor of Indic studies at Baltimore. He has made a special study of the Vedic ritual, in its many aspects, and his monographs on the *Aśvamedha* and the *Agnihotra* amply testify to his thorough study of the subject. He is at present busy at an annotated English translation of the *Taittirīya—Brāhmaṇa*. On the day on which he presided he was himself expected to present a paper to the section. At that time, therefore, Professor Renou of the Paris University took the Chair. Renou is a renowned Sanskritist; and particularly his work in the field of Vedic philology and Sanskrit grammar has received unanimous approbation from competent scholars. Morgenthaler of the Oslo University is interested in regional linguistics and has done some remarkable work relating to the dialects round about the NWF province. Ratnasuria is the dean of the faculty of Oriental studies at the Ceylon University, and is, at present, in charge of the Etymological Dictionary of Simhalese. He has also worked as a Lecturer in Simhalese at the London School of Oriental studies for some years.

At the very first session of the Indology section, on the 24th July, after the formal speeches of Bloch and Lamotte, I was asked to initiate the proceedings of the section with a report on the recent progress in Indology in India. I presented a more or less exhaustive survey of the important work recently done in India, emphasising, in an objective manner, the main trends of Indological studies in India, and the lines on which these studies are at present proceeding. Attention of western Indologists was particularly drawn to the comprehensive History of India, now planned and being executed through three different projects, the excellent work in lexicography and bibliography, the critical editions of Sanskrit texts, the organisation of manuscript—collections and the consequent publication of a large number of hitherto unknown or unpublished Sanskrit texts, Chinese and Tibetan Buddhist studies, preliminary work being done for an exhaustive history

of Prakrit literatures, archæological excavations at Brahmagiri, Karad, Arikmedu, and Taxila, corpus of Indian numismatics, recent discovery of Bharatpur hoard of Gupta-gold coins etc., etc. I was happy to learn, from several European and American colleagues that they found my report very useful and enlightening—particularly so because, during the period of war and subsequent years, the academic contacts of their countries with India had almost come to an end and consequently they were not sufficiently aware of the work being done in India in their respective spheres of interest. Arising out of the discussion that followed and in which several Indologists participated, I had an occasion to speak further about the work of the Catalogues Catalogorum undertaken by the Madras University, the work relating to *Abhidharma*, Greater Indian research, scientific study of Indian dialects, etc. A similar but much shorter report was presented by Dr. Hettiaratchi of the Ceylon University. Professor Chatterji presented two papers to the section. One of his papers related to the Arabic version of the *Mahābhārata*, prepared in 1026 A. D. by Abul Hassan. This version was brought to the notice of Orientalists by the French scholar, Reynaud, in 1845. Chatterji studied, from the linguistic point of view, the Arabic forms of the names of the *Mahābhārata* heroes given in that Arabic version, and concluded that they must have been derived from some Prakrit modifications of the original names in Sanskrit. This led to another important conclusion, namely, that, in the early 11th century, there must have existed a Prakrit version of the *Mahābhārata*, on which Abul Hasan's Arabic version was based. Chatterji further pointed out that, from the study of the Parkrit modifications of the Sanskrit original names, it would appear that that Prakrit belonged to the North-Western part of India. In the discussion that followed, I emphasised the importance of the Arabic version from the point of view of the Critical Edition of the *Mahābhārata*, which is being published by the Bhandarkar Institute. No manuscripts or testimonia used for the Critical Edition belong to a date prior to 1000 A. D. The Arabic version would therefore serve as an important testimonium. And if, by a happy chance, the Prakrit version on which, according to

Chatterji, the Arabic version is based, is discovered, it would indeed prove of inestimable value. Moreover, as Chatterji claims that the Prakrit version must have belonged to North-Western India, its value would be still greater. For, in that case, it can be assumed that the Prakrit version itself was based on an original North-Western Sanskrit text-tradition—a text-tradition, which, according to our present estimate, was the shortest and, therefore, perhaps, the nearest to the original epic. In his second paper, Chatterji made an attempt to estimate the contribution of the Kirātas to Hindu history and culture. He suggested that the Kirātas, who are frequently mentioned in ancient Indian literature, were the Indo-Mongoloid people, who had settled in Nepal, Manipur, Ahom, Bodo etc. The present Hindu culture, according to Chatterji, is the result of four successive cultural layers—the Austric or Niṣāda, the Dravidian, the Arayan, and the Indo-Mongoloid or Kirāta. Miss Vaudeville, who is an advanced research student at the Paris University, read a very interesting paper on the composition of the *Tulasi-Rāmā-yana*. Among other things, she analysed the rôles played by Siva, Yājñavalkya, and Bhuṣundi in the narration of the *Rāma-carita-Mānasa*, and evaluated Tulasi's debt, in the philosophical portions of his *Rāmāyana*, to the *Yoga-Vāsiṣṭha* and the *Adhyātma-Rāmāyana*. Mr. Balbir, an Indian student working for his Doctorate at the Paris University, gave a critical study of a manuscript on Sanskrit dramaturgy in the Sarasvati-Bhavana Library of Benares. He pointed out that this work on Natyasastra was called *Nātyālocana*, somewhat unique in that, besides the normal discussions on the subject, it contained practical instructions to actors. Mm. Dr. Kane made very suggestive comments on both these papers and indicated the lines on which further research in the subjects could be profitably pursued. The paper, by Mr. de Jong, on the Problem of the Absolute according to the Mādhyamikas gave rise to considerable discussion about Buddhist metaphysics. The speaker's analysis of the conceptions of *svabhāva* and *paramārtha*, according to Nāgārjuna, was followed by a lucid statement by Radhakrishnan regarding the nature of *śūnyatā*. *Sūnyatā*, or the so-called Void of Buddhist schools, Radhakrishnan explained,

is something positive. He observed that metaphysical views were self-contradictory and therefore they were void ; empirical objects are Void because they are conditioned by other things and are not self-existent. The absolute also is void in the sense that it cannot be described by empirical predicate. But the *Sūnyatā* of the Buddhist schools is something positive, as it is described by ancient Buddhist teachers, like Haribhadra, as *bodhicitta* or the supreme knowledge, which is *karunagarbha*, or has mercy as its inner capacity. Professor Dumont of Baltimore presented three notes on the text of the third *Kāṇḍa* of the *Taittirīya-Brāhmaṇa*. In one of these notes, he discussed the exact sense of the verb *adbi+eti*. In the second note, Dumont pointed out that the words *iluvarda* and *balivarda*, occurring in the *Taittirīya-Brāhmaṇa*, could not have been original Sanskrit words, as no satisfactory etymology of these can be offered. He, therefore, suggested that they were prakritisations of the Sanskrit words, *śu-varta* *parivarta* respectively. In his third note, he discussed the form *asau*. Among other papers read and discussed in the section, mention must be specially made of de Vreese's paper on Kalhana and the Purāṇic tradition about Kashmir; Meiles paper on certain similarities between the Dravidian and the Altaic Languages; Bareau's paper on Sāriputra's Abhidharma; Kliade's paper on the symbolical Significance of Buddha's seven Steps; and Sinha's paper on the Bearing of Numismatics on the History of the Later Imperial Guptas. Some papers were submitted jointly to the sections of Indology, Greater Indian Studies, and Sinology. From among these may be mentioned: Background of the prohibition of taking life in the Tang Dynasty, by Hulsewe; Sino-Tibeto-Burmese Linguistics, by Durr; Chronology of the Ajanta Monuments, and Indian Motifs in the Khmer Art by Stern; and Agastya, the Hero of Hindu Expansion in the Far East, by Levy.

Besides the reading and discussion of research-papers, the Indology section considered some problems of a more general interest. R. Schwab, for instance, initiated a discussion about how the higher scientific philological work of indologists may be coordinated with popular interest in humanities in general.

Gaudefory—Demobynes proposed a scheme for restorting the work of Oriental Bibliography on new lines. Professor Renou emphasised the importance of the proposed Encyclopaedia of Technical Ternis in ancient Indian Thought and outlined the general principles underlying the work. Dr. Maryla Falk, who has taken a lead in this project, also spoke on the subject in great detail. The scheme envisages two stages in its completion. Important Technical words will be studied from the historical and philological points of view. The results of such a study of different terms made by different scholars will be published in a journal to be called *Samjñā-vyākaraṇa*, and to be managed by an Editorial Board consisting of Indian and Western Indologists. (A study of *Nāma* and *Rūpa* in Indian thought by Dr. Falk, published by the Calcutta University, would give one an idea of how the work is expected to be done). In the secord stage all these monographs or articles would be so coordinated as to produce comprehensive and connected History of Ancient Indian Thought. The idea of such an encyclopaedia was first mooted at the Delhi Session of the Indian Philosophical Congress. It was forwarded to western Indologists for comments and approval. The Indology section resolved that the scheme be now recommended to the All-India Oriental Conference for implementation. Then there was a discussion about the *Thesarus Lingues Sanscrite* which the Deccan College Research Institute of Poona proposes to undertake. On behalf of the scholars who expect to be able to collaborate in this huge project, Renou explained the theoretical aspect of this work and I spoke about its practical side. The St. Petersburg Dictionary, in seven volumes, is, even today, regarded as the authoritative Dictionary of Sanskrit language. But since Roth and Bothlingk prepared that Dictionary, quite a large number of Sanskrit texts, manuscripts, inscriptions etc. have been brought to light. In the light of all this new material, some essential revision of the St. Petersburg is called for. This is indeed an enormous task, and will require many years of patient, thorough and intelligent work. It will then meet the urgent need of Sanskritists all over the world. The indology Section, therefore, forwarded to the General Body of the Congress

a resolution congratulating the Deccan College Research Institute for having decided to undertake the work at an early date. Resolutions were also forwarded from the section to the General Body relating to a revised linguistic and folklore survey of India, Pakistan, and Ceylon; the urgent necessity of publishing the remaining part of Geldner's German translation of the *Rgveda*; the Vedic lexicographical work being carried by Vishva Bandhu Sastri; and the Simhalese etymological Dictionary.

The concluding general session of the International Congress was held at 2.30 p.m. on Saturday, the 31st of July. As many as twenty-one resolutions—some forwarded by the different sections of the Congress and others proposed by the consultative committee—were passed at this open session. A reference has already been made to the resolutions forwarded by the indology section. Among the other resolutions passed, the following deserve to be specially mentioned: (1) It was recommended to all the peoples of the world that, from the school stage onwards, some knowledge of Indian, Chinese, and Islamic cultures should be included in the curriculum, since these cultures embraced over one half of the human race. (2) The Congress suggested that ways and means should be found to prevent police restrictions or political ideologies from interfering with academic research work. (3) The Congress expressed appreciation of the Encyclopaedia of Islam, and the great Dictionary of the Iranian languages. (4) It was decided to postpone the consideration of a proposal to form a Union of Orientalists to collaborate in the work of the UNESCO. Similar Unions of scientists have already been formed. It was suggested that, in the meanwhile, a scheme for a Union of Orientalists should be forwarded to prominent and well-established Oriental Institutes of the world and their opinion in the matter sought.

Official invitations to the International Congress for its next Session were received from four countries—Sweden, Egypt, Turkey, and India. In the consultative committee, Mm. Dr. Kane ably conveyed India's invitation. India is a country where many very old Oriental societies are functioning. Barring the Oriental Society of Batavia, which was founded by the Dutch

in 1778, the Asiatic Society of Bengal, founded in 1784, is the oldest of its kind. The Bombay Branch of the Royal Asiatic Society was founded in 1804. In recent years also, many Institutes of Oriental Research have been started and are doing really good work. The invitation of India, therefore, means an invitation from all these Oriental Institutes. Moreover, in India, there already exists the All India Oriental Conference, which is a regularly—functioning well—organised central body of Indian Orientalists. This organisation may very well cooperate with the International Congress, and a joint Session of the two bodies would indeed prove mutually beneficial. It is further desirable that a session of the International Congress should now be held in Asia. India is practically the centre of Asia. Through her Austric-speaking and Sino-Tibetan—speaking population, she is culturally linked up with Indo-China, Indonesia and beyond, as also with Tibet, China, Korea, Mongolia, and Japan. And through her Islamic population, she has close cultural ties with the Islamic world. India is thus culturally connected both with the Near East and the Far East. From the practical point of view also, India, among all Asiatic countries, is most easy of access to people both of Asia and Europe. With her newly acquired independence, India, would assure modest but very cordial welcome and hospitality to scholars who are devoting their-life time for the proper understanding and evaluation of her ancient heritage, as well as of the cultures of her neighbours. The Consultative Committee, however, on considering all the four invitations, recommended to the Congress, and the General Body of the Congress accepted their recommendation, that the next, that is, the twenty-second session should be held at Istanbul in Turkey some time in 1951.

During the Session of the Congress, I had the privilege of meeting and making personal acquaintance of several Indologists of repute. I had already known some of them through correspondence, while others I came across for the first time. I was very happy to find that the Bhandarkar Oriental Research Institutes and its work—particularly the Critical Edition of the *Mahābhārata*—are universally held in high esteem. My close

association with the Institute and the Critical Edition, which, I realised, was perhaps my only qualification, was, therefore, the best introduction to any gathering of Orientalists. While outlining the work of the section of Indology, I have already referred to many Indologists. In addition to these scholars, I tried to establish fruitful contacts—personally as well as institutionally—with several others. From among British Indologists, I met at Paris, besides Turner, Master (Indian Linguistics, Dravidian Languages) and Rylands (Sanskrit classics) of the London School of Oriental Studies, and Bailey (Sanskrit, Indo-Scythian Studies), of the Cambridge University. Similarly I met Bosch (Greater India Studies) van Lohuizen-de Leeuw (Indo-Iranian), and Pott (Greater Indian Archaeology, Tantric studies) from Holland; Duda (Semitic studies), Editor of the WZKM, from Austria; Regamey (Buddhist Philosophy and art, Sinology) from Switzerland; Maryla Falk (Indian Philosophy) from Italy; Kurat (History) from Turkey; Linget (Comparative Law) from Indo-China; Prince Dhani Nivat (Siamese cultural History) and Luang Boribal Buribhand (Siamese Archaeology) from Siam. From among our French hosts, I came in particularly close contact with Bloch (Indian Linguistics), Lacombe (Indian Philosophy), Meile (Modern Indian Languages: Hindi and Tamil), Filliozat (Sanskrit Manuscripts, Indian Medicine), and Renou (Sanskrit). Owing to our common interest in Vedic philology, Renou and myself became quite friendly. As a matter of fact, I may even go to the extent of saying that I regard my newly-developed friendship with Renou as one of the very special advantages accruing from my recent trip to Europe. At the International Congress of Linguists held at Paris, and the International Congress of Philosophy held at Amsterdam some sittings of which I had the good fortune to attend, I met some more scholars with whom also I have been able to establish useful contacts.

After the Congress was over, I decided to utilise the little time that was at my disposal in visiting some other centres of Indological studies in Europe. Accordingly, I went to London and Oxford in England, and to Leiden and Amsterdam in Holland. I was very anxious to visit Germany and renew my old acquaint-

tances among the Indologists there, but, owing to the money restrictions on journey to and within Germany, which are in force at present, I could not go to Germany. In London, I visited three institutions which are well-known in Indological circles: the British Museum, the London School of Oriental Studies, and the Library of the Commonwealth Ministry (formerly the India Office Library). Most of the workers of the London School of Oriental Studies I had met at Paris. In London, Rylands, who had been to India some years ago and with whom I had already become acquainted at that time, kindly showed me round the excellent library of the London University. At the British Museum, with Prof F.W. Thomas, I had the privilege of meeting Dr. L.D. Barnett, who is now the doyen of British Indologists. Barnett's work in the field of Indian philosophy, linguistics, and history is too well-known to need any special mention. Many eminent Indian Indologists, including Chatterji, De, and Katre, had the advantage of Barnett's guidance and training when they worked under him at the London School. Personally, I may be said to have become acquainted with Barnett long ago, when, in my study of the *Bhagavadgita*, I was inclined to agree with his suggestions that many so-called inconsistencies in the poem were to be explained away on the assumption of the confused and not-precise philosophical terminology adopted in it. It was indeed an inspiring sight to see the old scholar still working regularly and hard in the Indian section of the British Museum. He was then busy with properly cataloguing Indian—particularly Bengali-publications received at the Museum. We talked, at great length, about men and work in indology in India, and when I left him I felt that I was taking with me some new ideas regarding future Indological research in Europe and India. Dr. H.N. Randle, who was a Professor of Philosophy at the Allahabad University, has been in charge of the India Office Library for quite a long time. It must be said that, under Randle's courteous and helpful direction, the library is becoming increasingly useful. I saw him at the Library and discussed with him how closer cooperation between that Library and the Bhandarkar Institute, particularly in the matter of the loaning out of manuscripts, can be brought

about. The future of that library, in the new political set-up, is uncertain; but it is to be earnestly hoped that this precious collection of books and manuscripts will be maintained intact and made accessible to a larger number of scholars. From London I went over to Oxford, and met Professor Thomas Burrow, who is the Professor of Sanskrit at the Oxford University. Burrow is at present mainly occupying himself, with the study of Dravidian Loan-words in Sanskrit, and is presenting the results of his investigations through a series of articles called *Dravidian Studies*. He very kindly showed me round the India Institute of the University. There exists, in Great Britain, a fund called the *Mahābhārata* fund. The Professors of Sanskrit at Oxford, Cambridge, and Edinborough are the Trustees of that Fund. The Bhandarkar Institute has already received a substantial subvention from that fund to meet the expenses of the printing of the *Udyogaparvan* in the Critical Edition. We are now in need of a further subvention from that fund for the future volumes of the Critical Edition. While in Paris, I had already spoken about this to Professor Bailey of the Cambridge University. I also spoke about it to Professor Burrow at Oxford. Both these Trustees of the *Mahābhārata* Fund have kindly agreed to consider with favour our appeal for subvention. There is at present no third trustee, as no appointment of Professor of Sanskrit is made at Edinborough. But, according to a recent order passed by the Court, the present two Trustees are entitled to operate the Fund.

From England, I proceeded to Holland. The Kern Institute of Leiden in Holland has been doing very great service indeed to the cause of Orientalism in general and Indology in particular. The guiding spirit of that Institute is still Professor Vogel. A former officer in the Archaeological Survey of India, Vogel, since his return to Holland many years ago, has built up a remarkable Institute for Oriental research. He is mainly interested in Indian art and archaeology, and his books are regarded as authoritative text-books on the subject. The Annual Bibliography of Indian History and Archaeology, which is being published by the Kern Institute, owes its origin to Professor Vogel. I met him at Leiden and had a long talk with him on several matters relating

to Indology. At this advanced age, he is studying ancient Indian geography with special reference to Pliny and Periplus. Dr. Pott, the Curator of the Kern Institute, took me round the Institute, as well as the famous Ethnological Museum of Leiden. The Museum contains many interesting and instructive exhibits relating to Indian and Greater Indian art, archæology and ethnology. I had talks with Vogel and Pott about the cooperation which the Bhandarkar Institute is at present giving them in the preparation of the Annual Bibliography, as well as about the possibility of exchange of Dutch and Indian research Publications. In Holland, I observed that students still take considerable interest in Indological and allied studies, and the faculties of these subjects at the Universities of Leiden, Utrecht, and Groningen are doing some really good work.

It must, however, be said that compared to the work formerly done, in Europe, in the field of Indology and allied branches of learning, the work done there at present is definitely smaller in extent. The causes for this are, of course, not far to seek. To begin with, the interest in humanities in general, as against natural sciences, is dwindling in Europe as elsewhere. It is, therefore, no wonder that interest in a specialised-and now less vital-branch, like indology, is rapidly diminishing. Again quite considerable work in the field of Indology has already been done by European scholars. Almost every single aspect of the subject is tackled and deeply studied by the last two or three generations of Western Indologists. The tendency of the present day Orientalists is therefore towards finding out new and hitherto unexplored fields for research. Moreover European Orientalists have realised that Indian Indologists themselves have now come forward and are doing competent work in the subject. The present tendency to give greater prominence to archæological excavations than to a mere study of literary works must also have been to some extent responsible in this connection. For, archæological investigations do not become possible except in rare cases. There was a time when, in Europe, Orientalism and Indology were more or less synonymous terms. Oriental research meant research in the languages, literature, and culture of India. Conditions

have now changed. The generations of giants like Weber, Roth, Oldenberg, Jacobi, Bergaigne, Sylvain Levi, Macdonell, Whitney, Bloomfield and others have long since passed. Orientalists in the West are now exploring—and quite rightly too—new fields. They are devoting themselves to the study of Semitic languages and cultures, Assyriology, Hittite problems, Sinology, etc. In Indology itself, they are now turning to subjects which have hitherto received comparatively less attention, such as, Dravidian philology, Greater Indian Studies, Chinese and Tibetan Buddhism, Modern Indian dialects, non-Aryan elements in Indian culture etc. It is necessary to add that all this is a comparative estimate—and that too on very broad lines. It is also necessary to add that whatever contributions are being made to Indology by Western scholars, at present, are characterised by the same old thoroughness, originality and restraint. We have indeed to be grateful to them for this service. We can still learn from them quite a lot, particularly in the matter of proper approach and scientific methodology. Indian researchers in the field of Indology are often charged with being too much inclined towards speculating, towards building up whole theories on the basis of very flimsy and inconclusive evidence. They are also charged with being in the habit of always expressing themselves in superlatives. Our growing contacts with European scholars, on occasions like the sessions of the International Congress of Orientalists, will certainly enable us to coordinate in our research, their methods with our insight.

Many persons have helped me, in different ways, to make my recent trip to and stay in Europe pleasant, and—may I add?—fruitful. The delegates of the Government of India—Radhakrishnan, Kane, and Chatterji—have indeed been very helpful. As a matter of fact, Kane and Chatterji were truly my ‘friends, philosophers, and guides’! Professor Renou’s hospitality in France will remain an unforgettable experience. I have received from everybody, whom I met, nothing but courtesy and kindness. To the Government of Bombay, the All-India Oriental Conference and the Bhandarkar Oriental Research Institute, who appointed me to represent them at the Paris session—and more particularly to

the Government of Bombay, who made my trip at all possible—I express my deep gratitude. The only way in which I can hope to requite their obligations, in some small measure, is by dedicating myself more devotedly to the study of Indology, and by being useful, in every possible manner, to other students of this subject.

